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Sinner's Justification :

Or, The LORD

Jesus Christ,

THE

Lord Our Righteousness.

Delivered in Several

SERMONS.

By Obadiah Grew, D. D. *K*
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The Second Edition.

Phil. III. ix. And be found in him, not having mine own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith.

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T O T H E

Serious Readers.

I Have for some Years withstood the Importance of many for what I now yield to.

The weight of the Matter to other Mens Consciences, as well as my own, hath prevailed over my Lothness; and if your Christian Charity may yield an excuse for what weakness is found in the Manner of Treaty, it is the Favour I ask of you.

To the Reader.

A Sinner made Righteous before God by the Righteousness of Christ, is, as Renowned Luther us'd to say, Articulus stantis, aut cadentis Ecclesiæ, The Crisis of a Churches standing or falling: For when the Galatians adulterated this Doctrine, they were reputed by the Apostle, as removed to another Gospel, Gal. 1. 6.

And on this Point Luther himself pitched the Field against the Pope, and Roman Church; divers of whose Grand Ad-
vo-

vocates, though they strongly opposed this Doctrine in their Lives, yet owned it for the best Divinity at their Death, and before: Bellarmine was not alone in his Tutissimum est, 'Tis the safest way to rest upon the Mercy of God in Christ alone for Salvation.

It may be thought by some, that that of the Preacher (Eccles. 2. 12. What can the Man do that cometh after the King? even that which hath been already done :) may be applied to this small
Treatise

To the Reader.

Treatise, after so many large ones, by so many Learned Men. And such indeed have been my own thoughts. Yet in regard some of them are in a strange Tongue to common Christians, others incorporated with other Subjects, and many of themselves too large for every Reader's Purse and Time; and withal, that the more Witnesses the stronger the Cause; yea, and that particular experiences in the point may add something to its evidence, as the Widows Two Mites did add to the rich Treasury,

To the Reader.

jury, Mark 12. 42. I let
my Pen go on.

Now before I close, let
me commend to your notice
and practice three or four
things.

1. In reading this and
such Gospel-Mysteries, you
must believe above your
Natural Reason, so you give
God the more honour, Rom.
4. 19, 20. The Object of
Abraham's Faith, which
was accounted to him for
righteousness, Gen. 15. 6.
18. 12. was of that
nature, as whereat Sarah
laughed, who therein was
an Image of natural reason.

2. In

To the Reader.

2. In our Reading and Reasoning of this and such points of eternal moment, ever think that part the safest, which doth least humour man's pride, and most exalt the Glory of God; since the scope of the Gospel is to shut out boasting, and bring in self-denial, which none can deny.

3. In all your thought-debates about this Subject, seriously bethink your selves what is like to be your opinion of it when you come to die; Bellarmine as you heard, professed new Divinity in it before his Death.

4. If

To the Reader.

4. If you have the opportunity to Converse with wounded spirits, and troubled Consciences, with whom it is or hath been as a Specimen of the day of Judgment; they will tell you whether any Righteousness but Jesus Christ made of God unto them Righteousness, could serve their turn in the presence of God, or satisfie their Consciences with a holding peace.

And now if you meet in this Treatise any mistakes in words, I'll suppose the Press may take the blame off from me; and if any in
matter,

To the Reader.

matter, if you consider a mans hand is in it, it may be an excuse; remembring that you have this heavenly treasure in an earthen vessel, that the excellency of the power may be of God, and not of man: And so you are commended to the good will of him that dwelt in the Bush, by,

A Servant of Jesus Christ,
and of your Faith in him.

O. G.

THE LORD
JESUS CHRIST
THE
Lord our Righteousness.

J E R. XXIII. vi.

*And this is his Name where-
by he shall be called, The
Lord our Righteousness.*

Jeremiah is by Interpretation,
He shall exalt the Lord. And
indeed in the Text, he high-
ly exalts the free and rich
Grace of God in Christ to Sin-
ners. And it is observable, that
in his Prophecies he intermixes
frequent Promises of the Jews
blessed State to come under the
Messiah; as all, or most of the o-

ther Prophets do. And indeed the Firmament of the Old Testament is as thick bespangled and beset with shining Promises of the *Messias*, and the blessed State of the Church under his Government, as the Heavens are with glistering Stars in a clear Night.

And these precious and glorious Promises of Christ were the Church's Cordials in those times, in their Troubles and fainting
 Na. 7. 14. Conditions. Thus we see, that when the Lord would give King *Ahaz* and his People the *Jem* an encouraging Sign of their Safety; notwithstanding the Kings of *Israel* and *Syria* where in a Confederacy against them, this was the Sign; *Therefore the Lord himself shall give you a Sign; Behold, a Virgin shall conceive, and bear a Son, and shall call his Name Immanuel: God with us.* This Promise of Christ to come (though his coming was at a great distance) was Sign enough to satisfy them in their present Preservation. For herein he propounded to them a greater Salvation to come,

come, as a help to their Faith in a Ieſs Salvation now.

And truly this may be a ſtanding Rule for Gods People in all Ages; *to make Promiſes of future great good things, to be Cordials to keep the Heart from fainting under preſent Evils.* And ſo the Aſſurance that the Scripture gives us of Chriſts coming again fully and eternally to ſave us, ſhould help our unbelief, and encourage our Faith in his Care of us in all our interim Troubles.

But to come to the Text.

In the Text and Context we have a famous Promiſe of Chriſt: Wherein the Prophet hints at both his Natures, and expreſſes one of his gracious and glorious Titles or Names, and therein his Office betwixt his Father and us. *Behold, the days come, ſaith the Lord, that I will raiſe unto David a Righteous Branch;* Here he hints at Chriſts Humane Nature, he was to be the Seed and Son of David, a Branch of that Stock. *And this is his Name whereby he ſhall be called, Jehovah;* which

imports his Divine Nature; *Jehovah* being the proper Name of God. And then he expresses one of his gracious and glorious Titles as to us; *Jehovah Tsidkenu*, the Lord our Righteousness.

In *Gen. 22. 14* we read of *Jehovah Jireh*, The Lord will see, or provide. And of *Jehovah Ropheka*, The Lord healing thee.

Exod. 17. 15 Of *Jehovah Nissi*, The Lord my Banner; Of *Jehovah Shalom*, The

Judges 6. 24 Lord send Peace: And *Jehovah Shammah*, The Lord is these.

Ezek. 48. 15 *Isa. 7. 14*. He is called *Immanuel*, God with us. And *Chap. 9. 6*. He gives him five high and

mighty Titles together: And his Name shall be called, *Wonderful, Counsellour, The Mighty God, the Everlasting Father, the Prince of Peace*. And in the Text, *Jehovah Tsidkenu*, The Lord our

Righteousness. By all which we may see, and should see, how very much the Lord Jesus Christ is made unto us, in his undertaking for us. As he, who of God

1 Cor. 1. 3 is made unto us, *Wisdom, and Righteousness, and Sanctification,* and

and Redemption. Christ is made every thing to us, that we should be to God.

Now whereas this Name of Christ in the Text, is given also to the Church, in this Prophecie; *And this is the Name wherewith* Jer. 33. *SHE shall be call'd, The Lord our* 16.

Righteousness. It's no wonder, that the Wife or Spouse should *Note.* be called by her Husband's Name. And we find the Church called Christ; ——— So also is Christ, 1 Cor. 12 or, the Church in Union with 12. Christ.

I know Expositors take much pains in sifting out the meaning of this Text, and meet not in one. But we may spare our selves these pains, if we think it not too much to give the Church of Christ this Honour, to call her by her Husband's Name, *The Lord our Righteousness.* And this is the Name whereby SHE shall be called; not from her self, but from him, who is made of God 2 Cor. 5. unto her Righteousness; and as 31. she is made the Righteousness of God in him. And so we find she

is to profess, that she hath her
 Righteousness from him, and to
 Isa. 45. 24, 25. Glory in it also, Surely shall one
 say, in the Lord have I Righteous-
 ness, in the Lord shall all the Seed
 of Israel be justified, and shall Glo-
 ry. Now the Doctrine from the
 Words (which will be the Sub-
 ject of the ensuing Discourse) is
 this, That,

Doct. The Lord Jesus Christ is the Lord
 our Righteousness. Or thus; The
 Righteousness of a Sinner, is Christ
 made Righteousness to him: Or,
 it is the Righteousness of Christ
 made his in Gods account, and
 his own; Both must be agreed in
 it. For if God do not account it
 1 Cor. 1. 30. so, it is not so: Who is made of
 God unto us Righteousness. And
 if we do not account it so, if we
 do not submit to this Way of be-
 ing Righteous before God, this
 Righteousness is nothing to us:
 Which was the doleful Case of
 Rom. 9. 31. the Jews: Israel which followed af-
 ter the Law of Righteousness, hath not
 attained to the Law of Righteous-
 ness. Wherefore? Because they
 Phil. 3. 9. sought it not by Faith in Christ, as
 St.

St. Paul did, but as it were by the Works of the Law: they sought to be righteous in a Legal, not a Gospel way. St. Paul charges them with the same Error, *ch. 10. 3. For they being ignorant of Gods righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. And here was fulfilled that Prophetical Prayer: And let them not come unto thy righteousness. Psal. 69. 27.*

And here we see sufficiently already, That this Righteousness of ours, that is, whereby we are righteous, or made righteous before God, is not Legal, but Evangelical. Man's First Righteousness was Legal, but that is a Non-ens now; there is no such thing in being betwixt God and us, as Legal Righteousness; once it was, but now its cast out in the Bond-woman and her Son, *Gal. 4.* The Law is not able to justify a Sinner; therefore the Apostle saith, *If there had been a Law which could have given life, Gal 3. 12.*

1. Justification unto Life (as
 Rom. 5. 18.) verily righteousness
 should have been by the Law: but
 the Scripture, i. e. the Law hath
 concluded all under sin, that the pro-
 mise by faith of Jesus Christ might
 be given to them that believe. 'Tis
 true, Christ's Righteousness, as
 in himself, was legal, being the
 satisfaction of the Law and Ju-
 Mat. 3. 15
 Ro. 8. 3, 4
 stice of God in our behalf; but
 as this Righteousness is imputed
 to us, so it is Evangelical Right-
 teousness; because it is not
 Righteousness in us, but Righte-
 ousness accounted to us: Abra-
 ham. 4. 5
 ham believed, and it was account-
 ed to him for righteousness. So
 that there is now another way to
 Justification, and so to Life and
 Glory, than once there was,
 which the Epistle to the Hebrews
 13. 20
 calls a new way; and this is the
 Righteousness of Christ made
 ours, or Christ the Lord our
 Righteousness.

Now in order to the opening
 and handling this great and
 grand Doctrine of the Gospel,
 we are, as a *Prolegomenon*, or by
 way

way of Preface to consider, *What*
it was that made way for Christ to
be made and called The Lord
our Righteousness, or us to be
made Righteousness by him. And
it was this the holy Apostle tells
us, that made the way; Christ was
made sin for us, that he might be
made Righteousness to us, For he
hath made him to be sin for us, who 2 Cor. 5.
knew no sin, that we might be made 21.
the Righteousness of God in him.

Quest. But if Christ knew no
 sin, i. e. had no sin, how could he
 be made sin for us?

Answ. Its certain he had not
 the least taint of sin in himself;
 and therefore challenged his ma-
 licious Enemies in this case;
Which of you convinceth me of sin? John 8. 46.
 And deflieth the Devil himself in
 this point also, as well as the
 Jews; *the Prince of this World com-* John 14.
eth, and hath nothing in me, no sin 30.
to lay to my charge of my own.
 The Devil missed of finding that
 sin in Job, sc. Hypocrisie, which
 he thought to have done: *AY,*
but he could find no sin at all in
Christ, tho' reputedly he was nam. Isa. 53. 10.

bred with the transgressors, and by imputation the greatest sinner in the World; the Lord laying on him the iniquities of us all. So that here is the Answer to this Question; If Christ had no sin, how was he, or how could he be made Sin for us? He was so, not by having any Sin in him, but by having all Sin imputed to him. As Christs Righteousness by which we are made righteous is in himself, it is not in us, but imputed to us: so our Sins are in our selves, and were not in Christ, but imputed to him, and laid upon him; as the errors of the Offenders upon the Sacrifices in the Law. Thus the Apostle Peter speaks expressly; *Who his own self bear our sins in his own body on the Tree*; that is, he carried all our Sins upon him to his Cross. He could not bear his Cross, therefore they compelled a man of Cyrene to carry it. It was a Custom of the Romans, as Plutarch observes, that the condemned Person should bear that Cross which anon should bear him. Now though Christ could

Isa. 53. 6.

Lev. 16.
31.1 Pet. 2.
24.Matt. 27.
32.De Serv
Nominis
vindicat.

not bear his Cross himself, Nature was so spent in him, yet he could bear all our sins: the Lord would not ease him of these, Isa. 53. though the Jews did of his Cross; the Lord hath laid on him the iniquities of us all.

Quest. But how did Christ bear our Sins in his own body; or how did the Lord lay the iniquities of us all on him?

Ans. There are three things to be considered in sin; the Pollution, the Guilt, and the Punishment.

For the first; The *Pollution* and *filth* of sin, Christ meddled not with it; he could not meddle with sin this way, so that this way he knew no sin; he could not be an Idolater, or an Adulterer, or a Blasphemer, or an Unbeliever, or whatever you can call a sinner, as such, neither practically, nor seminally; he neither was such, neither was he inclin'd to be such: he was not as the High-Priest under the Law, a sinner as well as other men; subject to the like passions as we Jews are.

are, as St. James saith *Elias* was. The High-Priest himself in the Law was compassed with Infirmities, and so offered for his own sins as well as the Peoples: But of Christ the same Apostle saith, *Heb. 5.2,3* *He was such an High-Priest as was* *chap. 7.26* *holy, harmless, undefiled, separate from sinners.*

For the second, the Guilt of sin; there are two things to be consider'd in it. 1. The Merit and Desert of it; And, 2. An Obligation to punishment for it.

1. The former of these, Christ took not on him, neither was he capable of it, i. e. the Merit and Desert that is in sin. Christ, as to himself, did not deserve the punishment of sin which he suffered. Therefore St. Peter saith, *1 Pet. 3.* *He was just when he suffered; * the just for the unjust.*

But 2. An Obligation to punishment for the sins of others; this he voluntarily took upon him, and this, with his own consent, the Lord laid upon him; and in this sense only was he made sin for us. He was willing to

to have our sins imputed to him;
to be transmitted for us to
him, so as to be obliged to bear
the punishment of them; even
that Wrath and Curse which
otherwise we should have born.

The sinfulness of our Natures, Gal. 3. 13.

the sins of our Lives, our sins
past, present and to come, the

sins of all that have, or do, or
shall believe in him with a suf-

ficient Faith; Christ was willing
to have all this sin imputed to

him, and put upon his account to
satisfie for: As *Paul* would have

Onesimus's wrongs to *Philemon*. v. 18, 19.

And in this sense *Christ* was the
greatest sinner that ever was; sc.

by Imputation of God, and Re-
putation of Men: For he was num-

bred with the Transgressors. Mark 15.
21.

For the third; viz. the Pun-
ishment: Though he was but a

reputed sinner, yet he was a real
sufferer for sin: For he suffered

penal Hell, though not local; and
the death he died for our sins

who believe in him, was in na-
ture and proportion, the same

which was due to us for our sins,
and

and for the Satisfaction of divine Justice.

Yet we must distinguish betwixt the *Essential*, or *Substantial*, and the *Circumstantial*, or *Accidental* parts of Punishment for Sin.

The *Essential*, or *Substantial* Punishment for Sin to satisfie the Justice of God, lieth in *Pane Sensus*, & *Damni*; in the punishment of Sense and Loss. And Christ suffered both these. He suffered the punishment of Sense; this made him say, *My Soul is exceeding sorrowful, even unto Death*: He suffered the punishment of Loss; this made him cry out, *My God, my God, why hast thou forsaken me?*

The *Circumstantial* or *Accidental* parts of the punishment of sin, are such as these; Total and Final seperation from God; which the Apostle calls *everlasting destruction from the presence of God*: Total and final despair, the worm that never dieth: the place of Hell, and duration there for ever. *The wicked shall be turned*

Mat. 26.

41.

ch. 26. 48.

cha. 27. 46

2 The. 1. 9

Mark 9. 4

Psal. 9. 17.

*now into Hell, &c. These shall go
 into everlasting punishment. Now Mat. 25.
 these are, or are not; according 41, 46.
 to the disposition of the patients
 under the punishment for sin. As
 in the imprisonment of Debtors,
 Imprisonment is of the Essence
 of the punishment; but durati-
 on in Prison is after the dispo-
 sition of the debtor, according
 to his ability to pay, or not to
 pay in time. He that is able to
 pay the Debt, may be quickly re-
 leas'd, he that is not, abides by it
 in Prison: so is the difference be-
 tween Christ's suffering for sin
 and the damned's, as to duration
 under punishment. Christ was
 under the pains of Hell, as well as
 they; but he being able quickly
 to pay the debt for which he was
 in, by reason of the transcendent
 and infinite worth of his Person;
 therefore he had quick release;
 but the damned not being able to
 make such speedy pay and satis-
 faction, therefore do they abide
 for ever under the wrath of God;
 even till they have paid the utter-
 most farthing. The same may be
 said. Mat. 3. 26.*

saide of all other accidental and circumstantial parts of punishment for sin; they are, or are not necessary, according to the disposition of the patients suffering: Christ was not capable of blaspheming, or of total and final desperation in his Hell, as the damned are in theirs; nor was it needful that he should abide there for ever, as they shall; being a person of such worth, as that he was able to make quick payment of the debt he took upon him.

Use 1. Now these things shew us, *what great Mystery there is, both in the justice and mercy of God.* In the justice of God, that he would and could punish the Lord Jesus Christ for our sins. In the mercy of God, that he would transfer our sins, and sufferings for sin to Christ, who could bear that which we could not, and could satisfie for that in a little time, which we could not without Eternity. And also what great Mystery there is in the Love of Christ to us, that he would
Die

Die for us, and be *damned* for us, in the sense we have mention'd, bear the substance of our Hell.

And further, This should Use 2.
teach us to go to Christ in the terrours of our Souls and Consciences. He has had experience of Hell, what it is to be under the wrath of God, and Curse of the Law for all our sins: and he made a present escape out of the same; and surely he is able to pull our Consciences from under Wrath, as well as his own: As the Apostle saith of his being tempted, *Heb. 2. 18. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.*

And now having shewed what was previously requisite to bring it about, that Christ should be *The Lord our Righteousness*; so that he was made sin for us, that we might be made the Righteousness of God in him; I shall open the Doctrine, That, the Righteousness of a Sinner is Christ made Righteousness to him.

In the handling this Doctrine,
TWO

two things must be opened and demonstrated.

1. That Christ is our Righteousness.

2. How the Righteousness of Christ becomes ours, that we may comfortably so call it, and use it.

First, *That the Lord Jesus Christ is the Righteousness of a sinner, and that for which God reputes and accounts a sinner a righteous man,* And as this Text is most clear for it; *This is his Name whereby he shall be called, the Lord our Righteousness;* so many other places of holy Scripture say the same:

Acts 13.
39.

And by him, i. e. By Christ, all that believe are justified from all things, from which they could not be justified by the Law of Moses.

The Reason of a mans justification is now fixed in Christ; *Christ is the end of the Law for Righteousness to every one that believeth.*

Rom. 10. 4

The primary end of the Law was to justify those that keep it: Now we our selves cannot fulfil the Law and therefore the

chap. 8. 3.

Law cannot justify us: *What the Law could not do, in that it was weak*

weak through the flesh; that is through us, or by our means. But now Christ doth that which we could not do, that is, fulfil the Law for us; and he also doth that which the Law could not do, i. e. justify us; and so by Christ the Righteousness of the Law is fulfilled in us; as it follows, ver. 4.

Of this there is further proof. But of him are ye in Christ Jesus, 2 Cor. 1. 30 who of God is made unto us Righteousness. And, That we might be 2 Cor 5. made the righteousness of God in ult. him. And even so by the righte- Rom. 5. ousness of One, the free gift came upon all men unto justification of life. No man ever found any other way of justification, but by the righteousness of One, i. e. of Christ, the Second Adam. Christ Zech. 13. 1 is that Fountain set open for sin and for uncleanness; and Christ is that Psal. 51. 7. Hyssop that David would be purged with; and Christ is the substance of all the Sacrifices in the Law, which were for expiation of mens Legal sins, and for their acceptance with God; as the Apostle

postle excellently and strenu-
 chan. 8. 5. ously proves in his Epistle to
 & 10. 3. the *Hebrews*, in several places
 in that Book.

But it may be objected, That
 Rom. 3. 26 the Scripture saith, *It is God that
 justifies; to declare, I say at this
 time, his Righteousness, that he
 might be just, and the justifier of
 him which believeth in Jesus: So,*
 Rom. 8. 33 *Who shall lay any thing to the charge
 of God's Elect? It is God that justi-
 fies.*

Ans. This is true; but its
 true withal, that Christ finds that
 righteousness for which we are
 justified: The matter of a sinner's
 Righteousness is in him: As in
 God finds Debts and discharges from Debts
 Christ, and Christ finds among Men; though 'tis the Cre-
 Righteous- ditor that frees the Debtor, by
 ness for a acquitting him; yet it is the Surety
 Sinner. that discharges him, by disbur-
 2 Cor. 5. sing the money for him. So it is
 19. God that justifies a sinner, not
 imputing his sins to him; but it
 is Christ's Righteousness that is
 laid down for the sinner, and is,
 as it were disburs'd to God, to
 gain his Acquittance and Dis-
 charge

charge from Guilt and Damnation; therefore the Scripture saith, *There is no condemnation to them which are in Christ Jesus.* It is Christ that pays the Debt; he lays down his own Righteousness to satisfy it: as it is written, *Who was delivered for our offences,* Rom. 8. 1. *and was raised again for our justification.* 25. God acquits from no sin, but upon Christ's discharging it, both by doing and suffering for us. *He fulfilled all Righteousness;* Mat. 3. *and the Lord laid on him the iniquities of us all:* that is, to make satisfaction, and so reconciliation for iniquity. Isa. 53. Dan. 9. 2

Quest. But how then doth God pardon sin freely? and justify the sinner freely? of which St. Paul speaks much and indeed it is a point that runs through the veins of the Gospel.

Answ. It's certain, that notwithstanding Christ paid our debts, yet God pardons freely, and justifies us freely. You find them united *Being justified freely by his grace, through the redemption that is in Christ Jesus:* we see

see that these two are not
 inconsistent, but well agreed.
 For,

1. To us it's free pardon, and
 free justification; we paid nothing
 for it; *Come buy Wine and Milk*
Isa. 55. 1. without Money and without price. We
 our selves neither obey'd, nor suf-
 fered for it; for Christ did both.
 The Satisfaction that is given to
 God, is by the Surety, and not
 the principal.

2. This surety, and this satis-
 faction given by him, are of Gods
 finding and of his own procure-
 ment; and upon the matter, the
 money paid him was his own:
 as if I should pay my debt to a-
 nother man with his own money.
 And therefore this righteous-
 ness of Christ, by which we are
 justified and made righteous, is
 called *the Righteousness of God, But*
Rom. 3. 21, 22. now the Righteousness of God with-
out the Law is manifested; even the
righteousness of God that is by faith
of Jesus Christ, unto all, and upon
all them that believe. And Rom.
10. 3. For they being ignorant of
God's righteousness, and going a-
bout

about to establish their own righteousness, have not submitted themselves to the righteousness of God. And its called both the righteousness of God and of our Saviour Jesus Christ: So that though it be Christs Righteousness that justifies us, yet this is a Righteousness of Gods own finding and providing; who therefore doth, as it were, pay himself our debt with his own money. 2 Pet. 1. 1.

Oh the Myſtery that is in the pardon of ſin, and juſtifying of the ſinner! There is height, and depth, and length, and breadth in theſe things. Eph. 3. There is as much mercy as juſtice, and as much wiſdom, and power, as either. Its a depth admired and pored into, not only by Saints, but Angels; Which things the Angels deſire to look into, 1 Pet. 1. 12. and Ephes. 3. 10. to the intent that unto Principalities and Powers in Heavenly places, might be known by the Church the manifold wiſdom of God, A Myſtery admired, and will be admired in Heaven, as well as on Earth, Rev. 5. 11, 12, 13.

But

But for the further clearing up of this *First Branch* of the Doctrine, these things must be made out.

I. What necessity there is that a sinner should be made a Righteous Man.

II. That the Righteousness of a sinner, is not *in*, nor *of* himself.

III. That it is in Christ; and *what* it is in Christ that makes a Sinner righteous.

IV. There cannot be any other way of making a Man righteous, but this, as the case stands now betwixt God and him.

I. *What necessity there is that a sinner should be made a righteous man.*

Ans. The necessity lies in this, that God saves none but justify'd persons; *Whom he justified, them*
 Rom. 8. 30 *he also glorified:* And, know ye not
 1 Cor. 6. 9 *that the unrighteous shall not inherit the Kingdom of God:* and because there are none righteous by nature, *no not one;* therefore men must be righteous of grace and favour, before God can save them, if he follow his own rule, which
 Rom. 3. 10 *most*

most surely he must; whom he justified them be also glorified, and none else.

Obj. But the Apostle saith, God *Rom. 4. 5.* justifieth the ungodly. ——— To him that worketh not, but believeth on him that justifieth the ungodly.

Ans. God doth not justify them for their ungodliness, or *in* it, but from it. Tho he find no righteousness in them when he justifieth them, yet he puts righteousness upon them; neither doth this way of Justification leave any man ungodly, tho it find him so. For what saith the Scripture in the case, Know ye not that the unrighteous shall not inherit the Kingdoms of God? 1 Cor. 6. 9. And there shall in no wise enter into it, i. e. into Heaven, any thing that defileth, Rev. 21. 27. call'd Heavenly Jerusalem, Heb. 12. 22. and Jerusalem which is above, Gal. 4. 26. The Ark may have clean and unclean Creatures in it, but not so the Temple; *2 Chron. 23. 19.* There were Porters appointed to keep out all that were unclean. So the Church here is a Field which hath Corn and Chaff together; but

C the

the Church in Heaven hath only
Corn no Chaff, not an ungodly
Person, not one Hypocrite, all are
made righteous that are there; ac-
cording to that of the Apostle,
That being justified by his grace we
Fit 3. 7. should be made heirs according to the
hope of eternal life. And, they are
they that receive abundance of grace,
and of the gift of righteousness, which
Rom. 5. 17. shall reign in life by one, Jesus Christ.
But this needs no further proof.

II. The Righteousness that justifi-
eth a sinner is not in nor of himself.
It is neither in any gracious dispo-
sitions in him, nor by any righte-
ous Acts done by him. Where there
is inherent sin, there cannot be in-
herent Righteousness able to justifi-
fie; because it's evident, that it is
imperfect righteousness; and what
good is in him, and what good is
done by him, is now but in part,
and that which is perfect is not yet
come. That righteousness then for
1 Cor. 13. which a sinner is justified, is a
9, 10. righteousness without him; it is the
righteousness of another, yet by
Grace and Favour reputed and ac-
counted his. So that it is by a
foreign

foreign righteousness that a man is now justified; yet it is made his own when it justifies him: but how? not by *inhesion*, as a personal righteousness, but by *imputation*, as a publick-righteousness, or the righteousness of a publick person, another *Adam*; and so serves to justify many, even as many as believe in this new *Adam*, or as many as believe in *Jesus*. For as *Adam's* Rom. 3.26 unrighteousness brought many under condemnation, so the righteousness of *Christ* brings many un- chap. 5.18 der justification of life.

When therefore the Question is, *How God makes a man righteous?* it is not by putting inherent righteousness into him; for so Men *Papistly* confound Justification and Sanctification; but God doth it by putting a sinner into a new state of righteousness, not of his own, but that of *Christ's*. And this Point St. Paul understood well, when he wished thus—*And be found in him* Phil. 3. 9. *not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by Faith.*

Yet this must be granted and understood in this case, that as there was sin, and still is, *imputed* to men from *Adam*; so there is also sin *propagated* from him to us; and we do not sin only by *imitation* of *Adam*, and our immediate Parents, as the *Pelagians* hold; but we have sin from him by *communication* of Na-

* *Nihil ad* tures: A Truth but a * *Myste-*
pradican- ry. So it is betwixt Christ and us;
dum notius as we have an *imputed righteousness*
nihil ad in- from him, for which God doth ju-
telligen- stifie us; so with this we have a de-
dum seve- rived and *communicated* righteous-
rum. Whi- ness which is within us by *commu-*
nicat. de Ori- *nication* of the *Divine Nature* to us:
peccat.

For that the children of the Pro-
mise are made *partakers of the Di-*
vine Nature, is affirmed by St. Peter,
2 Pet. 1. 4. But this is our Sanctification, not
our Justification, neither can be,
because at present it is imperfect;
and comes up to perfection and ful-
ness by degrees: as the Water of
Ezekiel's Sanctuary, chap. 47. 3. &c.
which rose first but to the Ankles,
then to the Knees, then to the
Loins, then to a full River. But we
shall more illustrate this *second Point*
scil.

Soil. that the righteousness which justifies a man, is neither in nor of himself, by some Particulars.

1. The best Works of Nature cannot justify, because they are not spiritually good. It is said indeed, that the Gentiles do by nature the things contained in the Law; do many things which the Law requires, and forbear many things that the Law forbids. As Cato was said to be *Homo virtuti simillimus*; a man very free from Human Vices. Moral Vertues arise from the Soil of Nature. There have been eminent Moralists among the Heathen. Some parts of the Earth bring forth not only Weeds, but Vines and Mines; and so the Nature of Man may bring forth, with Vices, Vertues too. There are some Sparkles, since Adam, of the Law in the Conscience of natural Men about *Aequum & Bonum*, (what's just and good,) They have a Natural Divinity; And Moral Vertues are good, and very good in their kind; but not so good as to have any place in the reason of a Man's Justification before GOD.

Neither is this a disparagement to Morality, to say it cannot justify; any more than it is to Brass, to say it is not current Coin, and can pay no Debts; for tho' it be not good for *this*, yet it is good in its kind: Moral Vertues are lovely in their Sphere. Our Blessed Saviour lov'd that young man for his Ingenuity. But yet Justification is not the Orb where Moral Vertues move. And therefore know, that good Works done by the Light of Nature, or Common Grace, tho' good in their *matter*, they may be very bad in their *manner* and *ends*. So were the best of the Heathens Moral Vertues. For,

(1.) They did not their good works *in Faith*, or through Faith in Christ; and so did not please God: They had not that testimony in their actions, as *Enoch* had in his; that *he pleased God*. Whatever Men do without Faith in Christ, it is impossible it should please God; Christ being the person *in whom God is well pleased*; and with none else but upon his account. And further, (2.)

Mar. 10.
21.

Heb. 11. 5.
& 6.

Mat. 3. 17.

(2.) They did not refer the good they did to *God's Glory*; but their own. As Christ told the Jews, they sought honour one of another: and the Scribes and Pharisees sought the Praise of Men. What they did was meerly Theatrical and Histrionical; like the Nightingal, which as Pliny says, singeth the longer and better when Men stand by to see and hear. But now when Mens Actions that are eminently good materially, do not terminate in God as their supream end, he values them not. As the Jews Fast in the Fifth and Seventh Month for Seventy Years; Did ye at all fast unto me, even unto me? And moreover,

(3.) Their Consciences were not washed with the blood of Christ, and therefore were themselves defiled; as the Apostle to Titus saith, and so all things they did were defiled, Their works were but dead works, because their Consciences were not purged by blood. The Levitical Law taught us this, wherein all things and persons were unclean that were not sprinkled with

blood. Now dead works can no more justify a man before God, than a Will writ with a dead Man's Hand can hold in Law.

2. *Mens repentings and sorrowings for sin make them not righteous before God.* Esau's Tears washed not off one spot of his profaneness; he was profane Esau for all his repenting tears. Oh! Take heed of setting sorrow for sin in Christ's room; you may this way cheat your selves, as *Laban* did *Jacob*, with *Leah* for *Rachel*.

Heb. 12.
16, 17.

Sorrow and Repentance for sin have place in Mens Conversion, but none in their Justification. Nor doth that of the *Publican* break this Rule, where Christ said, upon his penitent deportment in the sense of sin; *This man went away justified, rather than the other*: for there is neither more nor less in justification: But our Saviour useth a Popular kind of Expression which importeth only this, *That the humble Publican's state was better than the proud Pharisees*: The Pharisees Postures were not taking with God as the *Publican's*. The Pharisee and Pub-

Luke 18.
14.

Publican put into the ballance to-
 gether, the *Publican* was the more
 weighty in righteousness of the
 two; yet if the *Publican* had been
 put in the Ballance with the just
 and Holy Law of GOD, as St. Rom. 7. 12.
Paul calls it, then it would have
 been said to him, as in the Hand-
 writing to *Belshazzar*, Tekel, Thou Dan. 5. 27.
 art weighed in the Ballance and art
 found wanting. You shall observe
 That under the Law, sorrow for
 sin did not serve the sinners turn,
 though he was never so sorrow-
 ful for his Offence, but he must al-
 so bring his Offering, his Sin-offer-
 ing, and lay his hand on it, and by
 that Ceremony he laid his sin on
 it, and so was cleared, i. e. by
 transferring his sin from himself,
 to the Sacrifice for sin. And with-
 out blood of that Offering, which
 was a Figure and Type of Christ, Heb. 9. 22.
 his sin was not expiated, without
 blood there was no remission. In-
 deed sorrow for sin may help to
 bring a sinner to Christs righte-
 ousness, but you must lay your
 hands on Christ your Sacrifice, for
 there is your Expiation of Sin,
 and

and there is your Righteousness.

3. The inherent Graces which are in the regenerate, do not acquit them of their sins and Guilt before God; no, nor their gracious works; nor their humblest prayers, nor their holiest lives. Abraham was not justified by any of his holy works before God, but by his Faith: his faith in the Promise, which Promise (as all other) was in Christ. But what faith the Scripture?

2 Cor. 1. Abraham believed God, and it was
20. counted unto him for righteousness.

Rom. 4. 3. And the Apostle tells us, v. 2 that
if Abraham had, or could be justified by his best works that ever he did (and did many) then he had whereof to glory, even in his justification: but he could not glory before God, he might before Man, as Job, David and Paul lawfully did, being necessitated to it as they were; *se have compelled*

2 Cor. 12. *me to glory of my self.* But before
11. God, Abraham himself must say, as
Isa. 64. 6. the godly amongst the Jews: *All our righteousnesses are as filthy rags.*

As for that justification of Abraham by works, in St. James, it was the
the

the justification of his *Faith*, and not of his *Person*: It being the scope of the Apostle in that place and discourse, to distinguish of *faith*, and to give the *Characteristical* Note of the *Faith* that is saving: so that it was *Abraham's Faith* that was justified by works, but his *person* by faith: for you see the Apostle *Paul* saith, that *Abraham* in his best works had not wherein to *Rom. 4. 2.* glory before God.

Yea, and if our best works were perfect they could but stand for themselves, they could not expiate the infirmities and evils that are in the rest of our works, which are imperfect. *Abraham* had his spots as well as beauty in his life; after he was called by God his faith was sometimes weak, tho the Father of *Rom. 4. 18.* all them that believe. As when he went down into *Egypt* because of the Famine; Also, his dissembling with *Abimelech*, And he drew *Gen. 12.* *Sarah* also to sin at the same time, *13--20. 2.* even so as to endanger her Chastity. And besides he had two Wives; and whether a sin of knowledge or ignorance, yet it was.

Mel. 2. 5. was a sin, as the Prophet *Malach* shews, *Did not he make one?* He had the residue, or excellency of the spirit, and he could have made *A dam* more Wives; yet he made but one. Upon which our Saviour doth admirably comment, *Matth. 19. 4, 5, 6.*

Now if *Abraham's* good works had been perfect, yet their perfection could not have expiated those that were imperfect and evil. And upon all the premises it must be concluded therefore, *As Christ was made Sin by the Lords laying our iniquities on him, so we are made righteous by Gods laying his righteousness upon us; according to that, Thy beauty was perfect through my comeliness put upon thee, saith the*
Eze. 16. 14 Lord God.

4. Faith it self, as an inherent Quality, justifieth not. A Man is not justified for faith, but by it: Not for it, as a Cause of, but by it as an Instrument in Justification. Wherever faith is spoken of in reference to Justification, it is said we are justified *in misericordia* and *in gratia*, by Faith, or through Faith; never

ver *Did not* *πιστις* for Faith. Faith doth not justify as it is a *Grace*, but as it hath an *Office* which no other *Grace* hath, *scil.* to apprehend and apply that righteousness which does justify us: And therefore, whereas it is said, *That Abraham* Rom. 4. *believed, and it was accounted to him for righteousness;* you must understand it relatively, *i. e.* in respect of the object of his believing, *scil.* Christ in the Promise; or else exclusively, as that Faith only is that in us which God makes use of in our Justification, not as meritorious of it, but as instrumental in it. And this also is to be understood, not of the *habit* of Faith, but the *Act*, as it acts on Christ.

And indeed, if the *πρ* credere, or Faith it self were our righteousness, as some think, but mistakenly, then we should be justified by an imperfect righteousness; for Faith is imperfect in us as well as other Graces: We may often cry, and say with the Father of that Child with Tears, *I believe, help thou mine un-* Mark. 9. *belief.* Christ's own domestick Di- 24. *sciples were but of little Faith, Why* Mat. 8.26.

are ye fearful, Oh ye of little Faith? and they prayed to Christ, Lord *increase our Faith:* And the Apo-
 Luke 17. *stle faith, The righteousness of God*
 Rom. 1. 17. *is revealed from faith to faith. So*
that tho we are justified by Faith,
yet we cannot be justified for it.
 Thus much for the second thing
 to be proved, *scil.* That the righ-
 teousness of a sinner is not in, nor
 of himself.

III. The Third Point to be
 cleared is, *What this Righteousness*
is that makes a sinner righteous before
God, and for which God discharges a
sinner from the guilt of sin and dam-
nation for it. And certainly this
 must needs be some rare and ad-
 mirable thing, a thing of infinite
 value and worth, which a poor
 sinner, yea a great sinner, may
 with boldness and confidence bring
 to God's Bar and Judgment-Seat,
 and there oppose to God's sen-
 tence of Death and Damnation
 for his sins; and upon the account
 whereof the sinner can plead a
 discharge and release from a just
 and holy God, according to that
 high

high Challenge of St. Paul, Who *Rom. 8. 33.*
 shall lay any thing to the charge of
 Gods elect? It is God that justifieth,
 who is he that condemneth? it is
 Christ that died, not the sinner,
 but Christ for him: yea rather, that
 is risen again, and herein shewing
 forth a full discharge, and full sa-
 tisfaction given, so that the Law
 could demand no more, nor yet
 the Justice of God.

And truly, nothing but this sa-
 tisfaction of Christ himself could
 possibly have been of this value and
 efficacy. Adam's righteousness in
 innocency was swallowed up by
 his fall, so that henceforth it had
 no being; God will not so much as *Eze. 18: 24*
 mention it. And the Angels righ-
 teousness will but serve their own
 turn: so that the righteousness that
 satisfies God for sinners, must needs
 be a greater and a more excellent
 righteousness than that of the holy
 and elect Angels. And therefore
 the Author to the *Hebrews* speaks
 of Christ's Being made so much bet-
 ter than the Angels, as he hath by in-
 heritance obtained a more excellent
 name than they; and so a more ex- *Heb. 1. 4.*
 cellent

cellent office, i. e. to interpose and mediate between God and sinners.

Now this *satisfaction* which Christ gave to God for us, and which is by God imputed to us unto justification; because given for us, was his *obedience*; which followeth up into victory our disobedience in Adam, and in our own persons:

Rom. 5. 19 *For as by one mans disobedience many were made sinners, so by the obedience of one, shall many be made righteous.*

And this *satisfying Obedience* of Christ for us, and our Justification, was *active* and *passive*: It began in his life, but did not end till his death,

Phil. 2. 8. *And became obedient unto Death.*

And this distinction of Christs *active* and *passive* obedience need not be quarrelled with, tho' it is by some; for we must look unto Christ's sufferings not in *abstracto*, meerly as sufferings, but as suffering or passion in obedience: and *became obedient to Death.*

Now there are two things, say Divines, in justification. 1. *Remission of sin*; and this is from Christ's *passive obedience*; *Remission of sine through*

through his blood: and much more then being now justified by his blood, Rom. 3. 25. i. e. from our sins, we shall be saved & 5. 9. from wrath through him. 2. The imputation of righteousness; and this is from Christ's active obedience: and here he is called, *The Lord our Righteousness*, and we, *The Righteousness of God in him*.

And again, Christ's active obedience was necessary to qualifie him for his passive. For had he not been holy and obedient in his Life, he must in his death have offered for his own sins, as well as the peoples, Heb. 5. 3. which must not be imagined. For & 7. 27. the Apostle makes this one of the great disparities between Christ and the High Priests in the Law, his Shadows. And another reason may be, because Christ was to be our Sacrifice as well as our Priest. Heb. 9. 14. And the Sacrifice which was offered for sins under the Law was to be clean and without blemish: so Lev. 1. 3. & 4. 3. Christ, as our Sacrifice, as well as with other our Priest, was to be without blemish in his Nature, and in his Life: and so he was, *he knew no sin*. He was to be *holy, harmless, undefiled*, 1 Pet. 2. 22. Heb. 7. 26. and

and separate from sinners. So that his obedience in his life for us, which was his *active* obedience, had great influence on his *death* for us, which was his *passive*. And so our righteousness whereby we are both *reputed* and *made* righteous before God, results from both: from his obedience to the *Preceptive* part of the Law, which was his fulfilling the Righteousness of the Law; and to the *Vindictive* part of the Law, which was bearing the Curse of it.

And this transcendent Righteousness by which we become Righteous (we that believe) thus, as it were, constituted of this double obedience of Christ, *active* and *passive*; is, for the infinite and eternal virtue of it, called *Everlasting righteousness*: And frequently the righteousness of God, in the New Testament. And it's called the Righteousness of God, not as tho it were Christ's *Essential* Righteousness as he is God; as some, tho few, have thought*. For 1. That is incommunicable to us. And 2. If that had been a Righteousness convenient

Dan. 9. 24.
 Rom. 1. 17.
 3. 26. 10. 3.
 1 Cor. 1.
 30.
 2 Cor. 5. 21.
 Phil. 3. 9.
 * *Offender*
 condemn-
 ed for this
 sharply by
 Beza, Ep.
 prima: by
 Calvin, Ep.
 141. *Me-*
landthoni,
 & Ep. 235.
contra Off-
andrum.

nient to our Justification, Christ needed not to have been incarnate. And 3. The Holy Ghost calls it the *Righteousness of one Man*; and so its Rom. 5.19. called both the righteousness of God and of Man; because it is the righteousness of Christ our Mediator in both Natures, God-Man.

Now from this Third Point thus stated, there floweth this Inference.

That absolution from sin (Rom. 3. 23.) and exemption from condemnation (Rom. 8. 1.) are not the whole righteousness of a sinner which Christ is made to him, or that he has by the righteousness of Christ reputed his: Tho some have had such thoughts. But doubtless, all things pertaining to spiritual and eternal life come into us by the righteousness of Christ: Therefore the Apostle calls it, Righteousness to life. Rom. 5.18
 To live to God here, and with God hereafter. It's impossible a Man should be discharged of Condemnation, and not entitled to salvation. For Christ's Righteousness leaves no Man out of Heaven, whom he de-
 lives

Rom. 8.
30.

livers out of Hell: *Whom he justifies, them he glorifies: and remission of sins, and an inheritance amongst them that are sanctified are joyned together, Acts 26. 18.*

IV. Hence it most certainly appears in the Fourth place, *That there cannot be any other way of making a man righteous but this, as the Case stands now between God and him. There is nothing of that infinite value and merit to interest us in both these, a discharge from Condemnation, and a title to a new Salvation, but this Righteousness of Christ imputed and passed over to us. For, that inherent righteousness which he imparteth to us, and which his Spirit worketh in us, cannot possibly do it.*

1. That a regenerate man hath inherent righteousness, is confessed; the Scripture calls such Men righteous: *Thee have I seen righteous before me in this generation, said Gen. 7. 1. God to Noah. And God is in the Psal. 14. 5. Generation of the righteous. And the Scripture calls these so in respect of their inherent righteousness. And,*

2. It's

2. It's not to be doubted, but that this righteousness in the Saints pleaseth God. It's said of *Enoch*, Heb. 11. 5. that in his walking with God, he had this testimony, that he pleased God. And St. Paul prayed for the *Colossians*, that they might walk worthy of the Lord to all pleasing. Col. 1. 10. The word *ἀξίως*, translated *worthy*, means not *merit*, but conveniency and decency; That ye walk suitably to the holy calling, to which the Lord hath called you, as Eph. 4. 1. and so the word is translated sometimes. Mat. 3. 8.

But now I say, this is a *secondary* pleasing of God: he is first well pleased with us in *Christ*, as we are found in him and his righteousness, Mat. 3. 17. Phil. 3. 9. and then he is pleased with the *righteousness* that is in us. The Lord hath first respect to the *person*, and then to his works: as we see in *Abel's* case. Gen. 4. 4. So that though the inherent righteousness of the Saints please God, yet it doth not *justify* them before God; this is done by a more perfect righteousness, not in us, but upon us. And indeed as to the point of justification, our inherent righteousness must be deny'd

- ny'd and rejected, as well as our
 Isa. 64. 6. sins: *All our righteousnesses are as filthy rags; and this holy Paul knew well, when he sought to be found in*
 Phil. 3. 9. *Christ, not having his own righteousness. The meat that Jacob provid-*
 Gen. 27. *ed for his Father Isaac was good, and pleased him well; yet he got not the blessing by this, but by be-*
 ver. 27. *ing found in his elder Brothers Garment; He smelled the smell of his Garment, and blessed him. So*
 Psal. 32. 1. *though the precious Graces, and holy Duties, and holy Lives of Be-*
lievers and holy Men, are well pleasing to God; yet it is not for
these that God doth bless them with forgiveness of sin; but because they
are in their elder Brothers Garment, in the Righteousness of Christ put
upon them: Thou wast perfect thro'
 Ezek. 16. *my comeliness which I had put upon*
 14. *thee, saith the Lord God.*

I shall add, to what hath been said in this first Branch of the Doctrine, some Guides or Asterisks, to lead you directly to that Righteousness which must needs justify a sinner before God. Men are seekers in this Point; but few there be that

that find it: *Israel* sought it, but *Rom. 9. 31.*
 found it not, because they miss'd *32.*
 their way; *Israel* which followed after
 the Law of Righteousness hath not at-
 tained to the Law of Righteousness.
 Wherefore? Because they sought it not
 by Faith, i. e. in Christ; but as it were
 by the works of the Law. The *Phi-* *Judg. 14.*
listines could not find out *Samson's* *18.*
 Riddle, if they had not plowed
 with his Heifer: And truly as *E-* *Job. 33.*
lihu said to *Job*, there must be an *ver. 23.*
 Interpreter, one of a thousand, to
 shew man his Uprightness; so doubt-
 less, it's the Spirit of Christ that
 must help a Sinner to find out his
 Justifying Righteousness, and shew
 him where it is: So our Blessed *Joh. 16. 8.*
 Saviour saith, He will convince the
 world of Righteousness, as well as of *Godwin*
 Sin; yet he does it by means. The out of
Hebrews say, the Jews had hands *Maimon*
 set up in the way, to point the
 Offenders to the Cities of Refuge,
 that they might not miss in their
 hasty flight from the Revenger of
 Blood: So to this famous City
 of Refuge, these Considerations,
 under the command and power of
 the Spirit of Christ, may be the
 poor guilty sinners guides: 1. Con-

1 Cor. 1.
30.

1. Consider what that is which God hath assigned to be righteousness to a Sinner; and this we shall find to be the Lord Jesus Christ, who is made of God unto us righteousness. Nothing else hath God's Superscription on it for current Justifying Righteousness in his eyes. Therefore men are much out of their way to the City of Refuge, when they think to find their Righteousness in any good in them, or done by them. A piece of Silver uncoyn'd may be good Silver, but not Current in pay, because it has not the Kings Coin; so a man may have much good in him, and done by him, and yet God will not take it for pay and satisfaction, because not assigned by him for that use; and this will guide us to the Obedience of Christ, which hath this assignment on it.

2. Consider what that Righteousness is, wherein God shews both his Justice and Mercy. Now wherein do these meet, but in Christ's obediencial Life and Death? Who ever fulfilled all Righteousness, but he?

he? And who was ever made a Curse for us but he? *I have trodden the Winepress alone, and of the people there was none with me.* The translation of our sins to, and upon Christ, was held out evidently in the Sacrifices in the Law; where by laying on of hands on the Sacrifices Head, the offendor passed over his offence before he could be discharged, And this leads us to Christ for our Justification; because our sins are translated from us to him, before we can be righteous.

3. Consider, that all that are justified and made righteous before God, are so made by one common righteousness, not every man by his own, but by a common stock of righteousness, that lies in one publick person. *As many were made sinners by the offence of one Adam, so many are made righteous by the obedience of another;* and this leads us unto Christ for righteousness.

4. Let a Man work his thoughts upon the infinite justice and holiness in God: that he is a holy God, and of purer eyes than to behold iniquity, but hates it. And that he is a com-

Isa. 63. 3.

Ex. 29. 10.
Lev. 4. 24.Jer 53. 6.
2 Cor 5. 2

Rom. 5. 19

Hab. 1. 13

He 12. 21.

suming fire. And now let him think seriously and rationally, who it is that can bear the hand of this infinite Justice, and the eye of this infinite Holiness, and there must be a sinners righteousness; and certainly he will find no such person but Christ, nor any such righteousness but his. *He put no trust in his*
 Job 4. 18.
 Ec 15. 15. *Servants, nor in his Saints; And his Angels he charged with Folly, and the Heavens are not clean in his sight; the Heavens where the Saints and Angels are; so that the Saints and Angels in Heaven cannot be the righteousness of a sinner; they have but for themselves, and borrowed too; as much as the Moon her light from the Sun; so is their righteousness from Christ, confirming their State there. And this still leads us to Christ for righteousness.*

I shall make some brief Application of that account I have given of the first of the two Branches to be opened in clearing the Doctrine, *sc.* *That Christ is the righteousness of a sinner.* Now,

This informs us Of what exceeding

ceeding great weight this Doctrine is. As it is a great Mystery, so it is of great Moment. I may say of it, as *Moses* to *Israel*, of the Word of the Lord in his days, *It is not a vain* Deut. 32. *thing, for it is our life.* There is no 47. Point of Religion of greater concernment than this, The Way of a sinners justification and standing righteous before God: for *David* says, *in thy sight shall no man living* Ps. 143.2. *be justified, i. e.* by the Law, as *St. Rom.* 3.20. *Paul* expounds it. And so *David* prays, *David*, a man after God's own heart, yet he prays, *Lord go* Ps. 143.2. *not to Law with me;* so the Word may be read. So that this Point of our being righteous by the righteousness of Christ is the great Vein of the Gospel, and here lieth the Vein of life. *The Law cannot give* Gal. 3.21. *life.* If the sinner had but the guilt of one sin upon him, yet the Law could not justify from this one sin: Ay but the righteousness of Christ made ours, justifies from all sins; sins from which the Law of *Moses* could not justify us. Yea, and this righteousness is provided only for sinners. The Angels have not the Rom. 4. 5.

use of it, he was not made sin for them, nor are they made the righteousness of God in him, as we are.

Except therefore that we will mingle Law and Gospel, Grace and Works, and bring confusion into our state now with God; we must keep up, and keep in view this righteousness of Christ made ours, and that both in the doctrine and experience of it, The Jews ignorance, without ignorance of this righteousness (for such was theirs) undid them, and damned many of them. In the experience of this righteousness stands,

(1.) The comfort of perplexed Consciences. As is our Righteousness we trust to, such is, or will be our peace of Conscience; when sin grates there, its this righteousness of Christ made over to us that is the Mother, whose Womb conceives and bears that true quiet of Conscience that sinners have, Being justified by Faith, we have peace with God, through our Lord Jesus Christ; therefore was Christ first King of Righteousness, and then King of Peace.

(2.) As

(2.) As this righteousness conduceth to the comfort of our Consciences; so also very much to the exalting and glorifying God's free grace. As the Apostle saith even *Ephes. 1. 6* to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Its by this Doctrine that God has design'd to hide pride from Man; from the best and holiest of men, even from *Abraham Job 33. 17.* the friend of God, and the Father of *Isa. 41. 8.* many Nations, even of us all who be- *Rom. 4. 11* lieve: yet he had not whereof to glo- *16, 17, v. 2.* ry before God. Yea, and *Paul* challenges all other Men in this Point, when he had spoken of this righteousness, *Where is boasting then? it is excluded: by what Law? of Works? nay, but by the Law of Faith, i. e. by faith in the righteousness of Christ, therefore it is of Faith that it might be by grace. We must cry Grace! Grace! to our righteousness of Ju- stification, or for which we are ju- stified; as the Jews were to do at the laying of the head-stone of the Second Temple.* *Zach. 4. 7.*

(3.) Besides what hath been said, This Doctrine of the Righte-
D 3 out.

ousness of Christ made ours, is the greatest quickner of love and obedience to God as can be. Alive to God (saith the holy Apostle) through Jesus Christ. It's the Second Adam that is a quickning Spirit.

Rom. 6. 11.

1 Cor. 15.

45.

Gal. 1. 6.

(4.) By this Doctrine the whole or main Fabrick and Building of Popery and Popish Antichristianism falls down. It was on this ground that Luther pitched the Field against the Pope. A sinner made righteous by the righteousness of Christ, is, as that blessed servant of God used to say *Articulus stantis aut cadentis Ecclesie*. The Crisis of a Church's standing or falling. Its the Foundation-Point of the glorious Gospel. When the Galatians impured this Doctrine, St. Paul told them, they were removed to another Gospel; and so to another Christ, and another Faith, and another Salvation.

So that certainly, A sweet state of peace in our Consciences, the promotion of the free Grace of God, a life of Godliness in the Saints, and the death of the Man of Sin, do all hang upon this Hinge, Christ the Lord our Righteousness. 2. This

2. This Doctrine thus stated and asserted, may serve for *Exhortation*, to get greater acquaintance in it, and to make a fuller use of it, Oh! get into the clefts of the ROCK, while God passeth by thee with his holy and pure eyes. Here it is that thou may'st behold God, and hear his voice, without that fear of *Adam*, and that terror of the *Children of Israel*, and that quaking exceedingly in *Moses*, mentioned by *Deut. 5. 24*. *St. Paul*, *Heb. 12. 21*.

Oh! Fly hither for Sanctuary, when Conscience complains in thee, and charges thee with imperfections, yea filthiness in thine own righteousness. And when Satan charges thee with thy filthy Rags, as he did *Joshua the Jews High-Priest*; yea, when the holy Law of God charges thee, answer the Law with this righteousness. Oh! Fly into the Bosom of this Righteousness, as the poor hunted Bird did into the *Philosopher's*. *Isa. 64. 6.* *Zach. 3. 13.*

Remember, There is no righteousness will serve a sinners state now, but this of Christ; No such Obedience as His, of Men or An-

gels; nor is there any righteousness but this now communicable; *Adam* communicates sin to us, but not righteousness: *Christ* doth. It's true, That God is pleased to take pleasure in his Peoples inherent Graces; and so may they, that there is such a thing in them as grace and inherent holiness, without which no man shall see the Lord.

Ay but if this should be offered God for satisfaction* for sin, he would refuse it and us too, and make us a terrour to our selves in the midst of all our own goodness. As *Levi* had Father and Mother & Children, & affections for them;

yet *Levi* knew them not, when in competition with God: so tho' the People of God have righteousness and holiness in them, yet they may not know it, neither will God, in the Point of Justification. Here *Paul* disclaimed his own righteousness.

Therefore let us seriously give our selves to the study, knowledge and experience of this Point, which is as much as our life, and that for ever, *Christ the Lord our Righteousness.*

Secondly,

Secondly, We are come to the second main Case to be opened in the Doctrine, *scil. How the righteousness of Christ becomes a sinners.* And here are two things to be explained.

1. The *Motus ad rem*, or the grand impulsive Cause, why this is so. And,

2. The *Modus rei*, or the way how this is done, and this will admit of some particular branches.

1. The great *Motive* to this way of justifying a sinner, and making him righteous by the righteousness of the Lord Jesus Christ, is the *free grace and favour of God*; It is an Act of Grace, and a famous One. And the truth is, the Scripture doth not only hold it forth, that there is such a thing, but also acquaints us with the Rise and Reason of it, and leads us to the Fountain and Spring of this pleasant Stream.

And surely, as there is nothing that more endears us to God than the Motives of our Love and Obedience, *i. e.* when we love him for himself; and for what he is, as well as for what he is to us; and when

we obey him upon choice, as David
 Ps. 119. 30 did, *I have chosen the way of truth;*
 and when God himself is our Mo-
 tive in our obedience to him: So
 nothing does more indear God to
 us, than when we think of his Mo-
 tives in justifying us, and saving us,
 in such wonderful ways as he does;
 for these Motives are his meer love
 and free grace, and good pleasure.

Isa. 63. 9. And its said, *In his love, and in his*
 Deu. 7. 7, 8. *may he redeemed them. And, the Lord*
loved you, because he loved you, says
Jeſus to Israel. And Behold what
manner of love the Father hath be-
stowed upon us, that we should be cal-
 1 John 3. 1 *led the Sons of God.*

We shall seldom read of God's
 choosing his People, and justifying
 his People in holy Scripture, but
 the Rise and Spring of them is also
 spoken of, *scil.* his Free Grace, his
voluntas, the good pleasure of his
 Will—Being justified freely by his
 grace, Rom. 3. 24. *Having prede-*
stinared us according to the good plea-
sure of his will, Ephes. 1. 5. But after
 the kindness and love of God our Sa-
 viour appeared towards Man, Tit. 3.
 4. Hence we see, not only the
 hand

band of God open to bestow such rich priviledges on us, but his be-
som also opened, to shew us that
they come from that place, and
there they have their reason. And
doubtless this doth much endear
God to an ingenuous heart, when
he sees, he hath leave to drink not
only at the Streams, but Fountain
also. How that as he is justified by
the righteousness of Christ, so
freely by *Grace*, as the Motive of Rom. 3. 24.
this way of Justification.

God is not moved, by any thing
out of himself, in our Justification;
As *Moses* said to the Children of Deut. 7.
Israel, The Lord set his love upon you,
because he loved you: And as our
blessed Saviour said to his Father,
I thank thee, Oh Father, Lord of Heavens Math. 11.
and Earth, because thou hast hid 23. 26.
these things from the wise and prudent,
and hast revealed them unto Babes;
even so, Father, for so it seemed good
in thy sight. Even so God justifies
a sinner by the righteousness of a-
nother, (and yet made ours) be-
cause it is his good pleasure so to
do. We must cry *Grace! Grace!*
to our Justification, as they did at
the

the Head-Stone of the Temple.
 For we were justified when ungodly,
 Rom. 4. 5. and reconciled when we
 were sinners, Rom. 5. 10. and loved
 when we were in our blood, Ezek. 16;
 and Christ died for us when we were
 without strength, Rom. 5. 8.

Grace in the Stream, flows from
 Grace in the Fountain; our Justi-
 fication, Adoption, Calling and
 Glory, all flow from the good will
 Jan. 1. 18. and pleasure of God: of his own
 good will hath he begotten us. Prede-
 Eph. 1. 11. stinated according to the purpose of
 him, who worketh all things after the
 counsel of his own will. And St. Paul
 faith, our justification is reckon'd of
 favour, and not of debt. And he
 Rom. 4. calls it a free gift, The free gift is
 of many offences unto justification:
 And, they which receive abundance
 Rom. 5. 17. of grace, and of the gift of righte-
 ousness.

Yet for a right understanding of
 this Point, we must know, That
 this Motive of our Justification,
 scilicet The free Grace of God, doth not
 exclude, but take in the ransom of
 Christ, Being justified freely by his
 Rom. 3. 24. grace, through the redemption that is
 in

in Christ Jesus. And tho' it be never said, that by our own obedience we are made righteous, yet it is said, that by Christ's obedience we are, *By the obedience of one shall many be made righteous.* Rom. 5.19.

There is a sweet accord between these two, *God's free Grace*, and *Christ's Ransom* in the Justification of a sinner. The Socinians yield the one, *i. e. Free Grace*, but ungraciously exclude the other, *i. e. Christ's Ransom*: making Jesus Christ in his Life and Death, only an exemplary good Man and Martyr, but not a Propitiator or Meritor for us. *Vide Groc de Christi satisfactio- ne. Et Pa- get de Ha- rris.* But if this be so, how much of the Scripture must we blot out? Nay, it subverts the whole Fabrick and Design of God in Mans Recovery from his lost estate: and as the Apostle said in the case of the Resurrection, we may say in this, *then is our preaching vain, and your faith vain.* 1 Cor. 15.

If any think that God's Free Grace is eclipsed by receiving a price for us in our Justification; I Answer, No, in no wise, but rather the Free Grace of God more abundantly

dantly shines forth in Christ's Ransom. As the Apostle said, Rom. 3.31. *Do we then make void the Law through faith? God forbid, yea, we establish the Law:* So we say, do we make void the Free Grace of God, through Christ's Ransom? No, but we rather establish it.

1. In his setting Christ apart for us (as the Paschal Lamb) to be a Sacrifice for our sins, to make him capable of being *the Lord our Righteousness*, this was of God's Free Grace. Nothing doth more set out God's love to us to be wonderful, than our Justification and Salvation by Christ: *God so loved the World, that he gave his only begotten Son.* Our Ransom by Christ was of God's contriving. *A body hast thou prepared me.* So that upon the matter, God satisfies God for the sinner, and in our Justification pays himself as it were, with his own Money.

2. What Christ did for our Justification, comes to us through Free Grace, for how else have we to do with it? There is the Free Grace of God in giving Jesus Christ

Christ to us, as well as for us: In giving us the fruit of Christ's Death, as well as in giving Christ to die. The necessity of both is in us; but the Motive of neither. Our being in Christ is only of God's Grace: *But of him are ye in* 1 Cor. 1. 30 *Christ Jesus.* And whatever Christ is to us, he is it of God, or through his Grace, *Who of God is made unto us, Wisdom, and righteousness, and Sanctification and Redemption.* And indeed, there is as much Free Grace discovered in our Justification by Christ, as if God had justified us without him: yea, the discovery of Free Grace is greater the former way than the latter.

It is true, there is a paying of a price transacted between God and Christ; but betwixt God and us, and Christ and us, all is free: *It is* Rom. 5. 16 *a free gift.* All that we do in our Justification, is to receive what he gives; *To as many as received* Joh. 1. 12. *him, to them gave he power to become the Sons of God.* Our pardon is bought by Christ, but comes freely to us.

There is a sweet comfort be-
twixt

twixt justice and free grace, in this way of a sinners justification. The justice of God is fully satisfy'd and yet we are freely justify'd. And that Christ shed blood for our pardon, this advances free grace; in that our pardon is sealed with such precious blood. Herein did God commend his love to us, in that, *Rom. 5. 8. while we were yet sinners Christ died.* Heb. 6. 17. *for us.* God's Oath did not more confirm his promise to us, than the blood of Christ advances his free grace in our pardon. As this advances the *grace* of God, so his *justice*, which had and must have satisfaction by such blood as Christ's. The active obedience of Christ was not enough to expiate our sins without his passive also: his death as well as his life must go for our price.

So that when the whole sum is cast up, what doth the sinner contribute unto his justification? nothing but *receiving* it, which is called *Faith*: (And that's not his *John 1. 12.* own neither, but a gift too) *Phil. 1. 29.* Our faith hath no more to do in it, but to receive what is given. And our works

works, even our best works have nothing to do at all: *Who hath saved us, and called us with an holy* 2 Tim. 1. 9 *calling; not according to our works, but according to his own purpose and grace which was given us in Christ Jesus. And Titus. 3. 5. Not by works of Righteousness which we have done, but according to his mercy he saved us.*

Though Christ's works, and God's free Grace will well consist together, yet our works and God's free grace will not. If it be of grace, then it is not of works, saith St. Paul, otherwise grace is no more Rom. 11. 6 *grace.* They can no more mingle together, than that Iron and Clay Dan. 2. in that great Image. It's true, we must have works, holy works, and yet we must be justified without them: *We conclude therefore, that a man is justified by faith, without the deeds of the Law.* Though Rom. 3. 28. *justifying faith be not without works, yet it justifies without them.* Works before Faith cannot justify, for without faith, it's impossible to please God: And works after faith Heb. 11. 6. do not justify, but proceed from a man already justified So

So that turn every stone you can and you'll find, that the justification of a sinner is of free grace; and must be so; if we consider,

1. That all other links of that golden Chain in *Rom.* 8. 30. are acts of free grace; our predestination, our adoption, our calling, our glory, and why not then our justification? The Apostle to the *Ephesians* says, Election and Adoption have their original in the good pleasure of his will. In sanctification God gives us both to will and to do, and that *of his good pleasure*; and why should not his own good pleasure have as much to do in our justifying righteousness? certainly this is to the praise of the glory of his grace

Eph. 1. 5. *Phil.* 2. 13. in Christ Jesus, as well as the other.

2. If we consider upon what terms poor sinners are invited to Christ for righteousness and rest; this shews all freeness in God and in Christ, in the Case. We must come to Christ for righteousness and life, weary and oppressed with the sense of sin; and we must come poor and empty-handed, *without price, and without money*. And this shews

Matth. 11. 28. *Isa.* 55. 1.

shews that we have all of *free grace*.

3. If we consider, how that God has purposely and carefully excluded all boasting on our part in our justification; he hath left no place for self-glorying: *Where is boasting* Rom. 3. 27. *then? it is excluded.* And the reason why the Jews missed of righteousness, was because he went about to establish his own righteousness. Rom. 10. 3. God hath so laid his plot and design, in making sinners righteous, as that *he that glorieth should glory* 1 Cor. 1. 31 *in the Lord.* All a man's own, even the best of all, must in this point be as Cyphers: Though grace and holiness, and holy duties, and holy works, are of great price in the sight of God, in their due place; as St. Paul saith of a meek and quiet Spirit in Christian Women; yet in this place, *scil.* in the point of justification before God, they are but as Cyphers; here we must deny Phil. 3. our best self, as well as our worst.

Now the *Uses* of this particular, The great *Motive* of a sinners being made righteous by the Righteousness of Christ; *scil.* The *free grace* of God; I say, the *Uses* hereof may be these,

1. This

2 Co. I.
12.

Ex. 31. 17.

1. This may be *persuasive* to us, to get timely acquaintance with this righteousness of Christ made ours, in its fountain and great motive, *the free grace of God*. Let's remember that here is its origination. Christians are strange spirited Christians, till they be knowing in this. And acquaint your selves well with free grace upon this account. *You'l never sit fast, nor be in a settled state till then.* It's true, there is comfort and rejoycing comes in upon the view of your inherent grace and holy walking; *This is our rejoycing, the testimony of our consciences, that in simplicity and godly sincerity we have had our conversation in this world:* And you may not only refresh your selves by your sincere and holy walking, but, to speak with reverence, you refresh God himself: as it's said by *Moses, God rested on the seventh day and was refreshed:* the phrase is fitted to our condition, as that in the next verse is, and many more of the like kind. Now as God is refreshed with his own holy day, so is he with the holy conversations of

of his own people. Their humble and sincere walking, cheareth both God and Man, both him and their own consciences: As the Vine is said to do in that parabolical discourse. *Enoch pleased God, in walking with him*, and knew he did so. Judg. 9.
Heb. 11. 5.
Ay, but though you may please God with this; yet you may not think to *satisfie* God with all this; he must have a bigger price for you than you your selves can give: He could abate nothing of the life and death of Jesus Christ.

And then further, there are such imperfections in your own grace and holiness, that you know you lose the comfort of them many times, by a temptation or two. Ay but were you well acquainted with, and verſt in this righteousness of Christ reputed yours by favour and free grace; you'll now feel your selves upon a stone that lies fast, and upon a firmer Rock than Mount *Sion*, which cannot be moved. Moved you may be, but not removed; your dependance is on an everlasting Righteousness. Dan. 9. 24.
Whereas, while your eyes
fix

fix on your selves, and your own Righteousness within doors, you'l be as in a leaking Vessel at Sea, or as in those Disciples Ship, who
 Mat. 8. 25. cry'd, *Lord save us, we perish.* Christ must have the honour of justifying you, as well as of saving them. and therefore you must count all your
 Phil. 3. own but loss for him, as St. Paul did.

Oh give me that to justifie me before God that I can boast of, and with which I may out-brave Death and Hell, as blessed Paul did. And
 1 Cor. 15. oh, do you spend your deep Meditations on what is written, *Isa. 45. ult. In the Lord shall all the seed of Israel be justified and shall glory.*

St. Paul durst not settle upon his own Righteousness, when at best: *I know nothing by my self, yet am I*
 1 Cor. 4. 4. *not hereby justified.* God can see that in you, which you cannot see in your selves. David owned this when he put himself upon the search of God; and beg'd that
 Psal. 139. 23. God would cleanse him from secret sins.

What is the reason, that many
 Psal. 19 Christians are so unfixed in their thoughts

thoughts of themselves and their own conditions; and are at such ebbs and flows in their opinion of their estates; but because *their eye is more upon what is in them, and what is done by them; than what is in Christ, and what he did for them;* It's good to look at home, but not to rest here. Many men would be in Commission with Christ's Righteousness, and God's Free-Grace, for their Peace and Comfort: But this is to have one Foot on the firm Ground, and another in a Boat: But here's bad standing.

This Spirit is too much like that mungrel Righteousness of the *Galatians*, which they learnt of false Apostles. There is a natural tendency in us all to Self-Righteousness, but it's prejudicial to solid comfort. Christ's Righteousness founded on Free-Grace, is the Rock whereon we must build that Peace which *the Rain and the Winds cannot overturn*. Free Grace is the *Primum Mobile* that carries about all the degrees of our eternal Salvation from first to last.

Some

Some of the *Papists* themselves will own this when they come to die. Witness *Bellarmino's Tutissimum est*, &c. It is the safest way to trust only to the Merits of Christ for Life and Salvation:

* *Precor*, And that * Clause in his Will. *ut me, De-* And so Cardinal *Pool's* rigorous *us inter* contending in the Council of *Trent* *sanctos &* (tho' in vain;) for Justification to *electos suos, non estimator me-* be determined by Faith alone. Di- *visi se vel ve-* vinity in these Mens Consciences *nie largi-* was purer than that in their *Heads.*

tor, admit- 2. Be well vers'd in Christ's *tar. Fulga-* Righteousness as founded on Free- *tus in vita* Grace, and you'll find it a good *Bellar.* *Nurse to Obedience and a Godly Life.*

2 Cor. 5. The taste of Free-Grace makes a *13, 14.* Man of a free Spirit in serving *and 1 Pet.* Christ and suffering for him. If *2. 2.* you would enlarge a streightned Heart, get a state of Free-Grace. This brings all into tune in a Christian's spiritual motion: As *1 Sam. 14.* *Jonathan's* tasting of that Honey, quickned his sight; so quickning will the tast of the free-grace of God in Christ be to your Minds in Duties incumbent on you.

3. This

3. This gives great Sinners an Invitation to come to Christ for his Righteousness. There is no price or money to be payed for it; *Isa 55. 1.* It's of free-grace; *It's a free-gift, Rom. 5.* And when such Sinners have entertained it; the greater Sinners they once were, the greater Saints now they'll be, as *St. Paul* was: *And where Sin hath abounded, Grace will much more;* As it hath abounded to them; so it will abound in them.

4. This tells us what generation of Men they are, that drink in this Divinity the worst. Those Men that are self-depending, and self-ascribing: like him, *Mat. 19.* *All these have I kept from my youth;* and whose question to Christ was, *What good thing shall I do that I may have Eternal Life.* Like those *Theologi Gloriosa*, those self-boasting Preachers in the Church of *Corinth*, as *Luther* usually calls them. And like him that thus answered *St. Paul's* Question, *1 Cor. 4. 7.* *Who maketh thee to differ from another?* I my self make my self to differ. This Doctrine of Christ's Righteousness laid on

Free Grace, is a Doctrine that galls proud Christians and Men of Parts, to the Heart; such as trade for their own Reputation, with their Parts and Duties. To count all loss for Christ is as hard to them, as it was to that rich man, to lose all for him. But till a man can be content to be justified by a Righteousness that is of Free-Grace; he is not humbled enough in the sense of Sin. To close this particular, Remember when you are to treat with God in the point of Righteousness and Justification; you must leave all your own righteousness and duties, and works, and worth, at the foot of the mount, as *Abraham* did his Servants when he went up to offer his Son *Isaac*.

Gen. 22.

Thus we have seen the great moving cause in Christ's righteousness made ours, *The Free Grace of God*. And indeed we may say, oh what glorious Grace is this! Were our justification put to sale upon our doing, then should we be in the tune of those desperate Jews, whose cry was, *There is no hope*. Happy are we, that Free-grace is the *Alpha & Omega* of all steps we take to eternal life.

Electi-

Election, Redemption, Justification, &c. are all pure donatives.

2. The *Modus rei*; or how or in what manner the Righteousness of Christ becomes ours, which we see is *another's* Righteousness; how then anothers can be ours? This is the great Case that remains to be discussed.

Now the *Sci* of the thing is plain enough: By the Righteousness of one Rom. 5.18. the free gift came upon all to justification of life. By the Obedience of one shall many be made righteous. This Righteousness is not a Sinners own *ab origine*, it is first the Righteousness of another, and then made his; and must be so, before it can justify him before God. As the Garments which made Jacob of so sweet a savour to his old Father Isaac, were not his own, they were his elder Brothers, yet he had them on him; and this made his Father say, See, the smell of my Son is as the Gen. 27. smell of a field which the Lord hath blessed.

But then for the *Sci*, how this comes about, is the great enquiry.

And here three things must be demonstrated.

1. The capacity of a Sinner to have this Righteousness of Christ made his.

2. What God does in making it ours.

3. What the Sinner must do, that this Righteousness of Christ may be his.

1. *A mans capacity for such Propriety in Christs Righteousness, is his Union with him.* Christ's taking our Nature into Union, was *his* capacity to take our Sins and Condemnation on him; and his taking our Persons into Union, is *our* capacity to have that interest in his righteousness as to be made the righteousness of God in him. The first Union was for the second, and the second is for our capacity to receive the virtues and benefits of the first. Christ first espoused our Natures, and then our Persons: And hence comes in the wonderful sympathys that are betwixt Christ and us. That he suffers with us, *Acts 9. 4. Mat. 25. 45* and that he cannot but be touched with the Heb. 4. 15 feeling of our Infirmities.

So we this way suffer with him, Rom. 8. 17
 and are justified in him; and are Isa. 45. 23
 raised up together, and made to sit Eph. 2. 6
 together in heavenly Places in him.
 Union is the ground of all our
 Comfort and Priviledge we have
 by the Lord Jesus Christ: Our
 Communion springs from our Union
 with him. Had we not been in
 the first Adam, we had not sinn'd
 with him, nor derived sinfulness
 from him; (the Apostle speaks of
 this as an evident case) so if we be
 not in the second Adam, his right-
 eousness and Life cannot be com-
 municated to us. Rom. 5.

As by marriage-union the wife is
 honourable by her Husbands ho-
 nour; her debts become his, and
 his estate and qualities hers: Thus
 comes it to pass by our Union of e-
 spousals to Christ; *My beloved is* Cant. 2.
mine, and I am his: That we have an 16.
 interest & propriety in his merit and
 Spirit, in his righteousness & life. By
 the former espousals, viz. of our na-
 tures, he took our Sins upon him;
 by these espousals of our persons,
 we take his righteousness upon us,
 we have it in marriage joynture in

1 Cor. 3. our espousals to him, *All are yours,*
 2. *and you are Christ's.* So that Christ

is to us not only a head of eminency, as he is to the Angels, but a head of influence and Communication, as the Bridegroom is to the Bride. It's by this Union of espou-

Gal. 4. sals, that we are his *love, and his*
 10. & 5. 2. *undefiled.* And here is the Reason

why the Father loves Believers as
 John 17. he does Christ: *That the love where-*
 26. *with thou hast loved me, may be in*
them, and I in them.

2. The manner how this Righteousness of Christ is made ours on God's part. And surely it is done by imputation: God doth count it unto us for Righteousness, and it is so; as the Scripture saith, *Abraham believed, and it was counted to him for Righteousness.*

The Roman Catholicks have made a great disturbance and insurrection against this blessed & sweet Evangelical Doctrine, by as violent as subtle reasonings for an infused and an inherent righteousness in us, and not an imputed Righteousness to us, in the Point of Justification. But it's a wonder that they

they should raise this dust in their own faces, and maintain argument where their own Consciences oftentimes give them a rebuke, especially when they are upon the borders of the next World. I say they might be wonder'd at, were it not that they are blinded, as well as the Jews in this Case, and that the smoak from the bottomless Pit disturbs their sight, and were it not that that Judgment is upon them.

Because they recieved not the love of Rom. 11. the Truth that they might be saved: 7, 8.

For this cause God shall send them 2 Thes. 2. strong delusions, that they should be- 10, 11.

lieve a lye. Yea, and no marvel that they so much contend for self exalting Divinity, whose Head exalts himself above all that is called God. ver. 4.

But let us consider, and weigh the case rationally; and then look how Christ was made sin for us, the same way are we made Righteousness by him. Now Christ was made Sin for us by Imputation, and not by inhesion of Sin in him; Christ had no Sin in him; nor did he Sin; these ways he knew no sin, as saith the Apostle to the Corinthians. 2 Cor. 5.

*Joh. 14. 30.
1 Pet. 2.
2 Cor. 5.*

our sins were laid upon him, Isa. 53. 6. Why thus, The Righteousness of Christ that justifies us before God, is not a righteousness of his in us, but a righteousness put upon us;

Ezek. 16. Thy beauty was perfect through my comeliness put upon thee, saith the Lord. And surely, as the one part of our Justification, scil. discharge from condemnation, is done by God's not imputing sin to us: Bless-

Psal. 32. 1. sed is the man to whom the Lord imputeth not sin; not by having no sin in him, but by having no sin imputed to him. So the other part of justification, scil. A mans being made righteous in the sight of God, is not by putting righteousness in him, but imputing righteousness to him: Even as David describeth the blessedness of the man unto whom the

Rom. 4. 6. Lord imputeth Righteousness without works.

The *Papists* will not deny all imputed righteousness; but then they say, the righteousness which God imputeth to us is *inherent* righteousness, grace within us. But how then doth he *justify the ungodly*? the sinner who hath no grace? so as

I have before proved, Justification finds men ungodly, though it do not leave them so, And besides, herein they confound justification and sanctification; faith and works, the Law and Gospel, the first and second Covenant; as bad, if not worse than those *Galatians* whom the Apostle charges for that very reason, *to have turned aside to another Gospel.* Gal. 1.

Doubtless therefore, this Doctrine that makes our Justification before God, to consist in inherent grace, deserves to be exploded and blotted out for ever from the Church of God; as one of those *Doctrines of men*, Col. 2. 22. As that *Leaven and Doctrine of the Pharisees* our blessed Saviour caution'd his Disciples to beware of; and as the same with the Doctrine of those perishing Jews, who stumbled at that stumbling stone, scil. a seeking after righteousness by something in themselves: which St. Paul calls *Going about to establish their own righteousness.* Mat. 16. 12. Rom. 9. 30. & 10. 3.

And this Leaven, or Doctrine of the Papists deserves to be exploded

the Church of God for ever, upon these, amongst many more reasons.

1. Because it *derogates much from the Glory of Christ*; for it makes not his Righteousness, but our own, the immediate Reason of our justification. Christ, say they, merited that Grace for us, that is in us; and then this Grace in us merits our justification, and for this doth God justify us.

But is it not a wonder, how that in us, should merit of God, which is imperfect, and needs forgiveness? So do our Imperfections in Grace, as well as our Sins: Why else hath God ordain'd an Officer, even an High-Priest, and such an

Exod. 28. one as Jesus Christ, *to bear the Iniquities of our holy things*: As is evident in his Type in this very Case. Why now if we have such Grace and Righteousness within us, as may justify us and make us stand upon our own account in the pure sight of God, what needs this Office of Christ? This Generation of Men pretend to give much to Christ, but shift the matter, and they take infinitely

initely more from him, as other ways so this. They take from Christ, to give to Grace in Man.

We have owned, and do, that inherent grace in the Saints is a precious thing; one grain of it is worth a World; of great power and efficacy, as our Saviour said of a grain of Faith. But yet Grace is set too high, when we make a Christ of it, which we do, when we make it our Righteousness. It's Grace that is our Righteousness before God, according to their *Doctrine*, and not Christ; he looses this Name, *The Lord our Righteousness*, if God justifies us for inherent Grace; and so the order and platform of the whole Gospel is spoiled and inverted. For as a natural Man may be said to be *Inversus Decalogus*, the Decalogue turned upside down: So this Point of the *Papists* Justification by inherent Grace, may as well be called *Inversum Evangelicum*, or another Gospel, *Gal. 1*. For it is most certain, that as we have imputed Sin from the first Adam, as well as inherent, and it was the imputed Sin that first brought all Men under Condemnation: So have

Rom. 5. 18.
ibid.

we imputed righteousness from the second *Adam* as well as inherent; and it is the *imputed* righteousness of the second *Adam* that brings us under justification of life: So that to take away Christ's imputed righteousness, is to take away much of his glory as Mediator.

2. As it derogates much from the glory of Christ, so it takes much from the comfort of a Christian; who is often as much troubled and perplexed for the weakness of his grace as the strength of his sin, and so is fain to fly to Christ for Sanctuary; not only from his sins, but from the imperfection of his graces. So did God's people in the Old Testament
Jsa. 64. 8. and so did they in the New; Not
Paul 3. 9. *having mine own righteousness, but that which is through the faith of Christ.*

And truly for all the dust the Papists make to make our justification to lye in inherent grace, as the matter of it, yet their consciences confute their Doctrine, when they come into trouble there, you shall find purer divinity in mens consciences, when under the rebuke of God,

[83]

God, than in their heads. When their Champion *Bellarmino* came to his *ultimus natura conatus*, to the point of death, then in a few words he refuted and un-said all that he had said and writ in his life, in this point of mans justification before God by his inherent grace; as you saw before in his *Tutissimum est*, &c. and his *Precor ut me*, &c. And shew us the trembling conscience that ever fled to any other City of Refuge than Christ's Righteousness. It was Christ only that said, and could say, *Son, be of good cheer, thy sins are forgiven thee*; and *Woman, go in peace, thy faith, thy faith in me, hath saved thee*. Mat. 9. 2.

Such a man as St. Paul, for all his inherent grace, called himself a *wretched man*: and here was his *ultimum refugium*, *I thank God thro' Jesus Christ our Lord*: and therefore there is now no condemnation to them that are in Christ Jesus. You see he glories not in his own grace, but in Christ's. Rom. 7. 24.
ver. 25.
Rom. 8. 1.

Obj. But did not St. Paul glory in his inherent grace, and the influence of it in his life, as the ground of

of

2Cor.1.12 of rejoycing? But our rejoycing is
this, The Testimony of our Consciences,
that in simplicity and godly sincerity
we have had our conversation in the
world.

Phil.3.11
Answ. This passage of St. Paul
concerns his justification against the
reproach of Men, and not before
God. False Apostles, and false
Brethren aspers'd and disparag'd
him much, and charg'd him with
things that he knew not, as David's
adversaries did by him: So now
Paul's good Conscience he had lived
in, did wipe off all this, their dirt
would not stick on Paul; their foul
breath slid off him, as a Mans from
the Blade of a new Knife or Sword.
This is our rejoycing, the testimony of
our Conscience. This was his com-
fort, though their Mouths re-
proached him, yet his own Heart
did not.

But now, though the Conscience
of a godly Man's sincerity, will ju-
stifie him to himself, against the
charge of Man, yet he must have
something else to satisfie his own
Conscience, and to justifie him be-
fore God. Observe therefore the

reason of that famous challenge of Paul, *Who shall lay any thing to the charge of God's Elect?* *It is God that justifieth; who is he that condemneth?* *It is Christ that dyed,* &c. He saith not, that they have inherent Grace and gracious Lives to answer for them; but they have Christ that dyed, and Christ that rose again, and Christ who maketh intercession for us to answer the Charge. This is their bar against any Charge to Condemnation, and a screen betwixt them and the Wrath to come.

3. The Doctrine of the Papists in this case deserves expunging, because it makes such a Confusion in the Scripture, and in the priviledges of the Saints. It confounds Justification and Sanctification, which the Scriptures make distinct and different things and Priviledges: *Who of God is made* 1 Cor. 1. 30 *unto us righteousness and sanctification* and 1 Cor. 6. 11. *But ye are sanctified, but ye are justified.* And sanctification is a thing that is inherent in us, but justification is a thing that is counted to us. *Abraham believed and it was counted to him for righteousness,* Rom. 4.

And

And moreover, they that are justified, are *equally* so; not so they that are sanctified. *Adam's* imputed sin was *alike* to all, and the guilt alike to all, *Rom. 5.* but not so his derived and propagated sin; for this admits of *magis* and *minus* in men, some have more sin than others, as some have more grace than others. For sanctification is an *inherent quality*, and admits of *degrees*, as heat in Water does; but justification is an act of *relation*, and admitteth not of degrees. For a Child is no more a Child at seven, or seventeen Years of age, than he was the first day he was born. So that all these things laid together, the opinion of the Papists for justification by inherent grace, must needs be rejected, as spurious and exotique, or forreign from Scripture; and *justification by imputed righteousness* is the Truth to be received and adhered to.

Q. But what is this imputing of righteousness to us?

A. As is God's not imputing sin to us, such is his imputing of righteousness, now Gods not imputing sin

to us; which is spoken of by *David* and *Paul*; is not because we have no sin; for that is not so, saith *St. John*, *1 Joh. 2. 8.* but because he charges us with none. According to that, *The iniquities of Israel shall be sought for, and there shall be none; none laid to their charge; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve.* And this may be the sense of those so much wrested words, *He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel,* *i. e.* he will impute none, but cover and pardon all: and so there is no hope that they should be cursed: The Lord blessed them in covering and not imputing their sins, and so *Balaam* could not curse them.

Thus God is said in Scripture, to impute righteousness to them that believe, not because they have this righteousness in them, but because he reckons it as theirs, and reckons them righteous by it; that we might be made the righteousness of God in him. He sin for us by imputation, not inhesion; we righteousness through him,

Him, not by Inhesion but Imputation.

1 Pet. 2.
24.

Nor is this a *Fancy*, or *Fiction*, but a *real* thing. For as our sins which deserv'd damnation were really laid on Christ by God, *i. e.* in a juridical Interpretation, as a debt is on a Surety, though he had none of the Money: So in the same way is his Righteousness laid on us, so as truly to be made ours. The Scripture saith, *That God is the Justifier of him that believeth in Jesus, and that to him that worketh not, but believeth on Him that justifieth the ungodly, his Faith is counted for Righteousness.*

So then, we see, that it is not to Men's *Grace* that He gives the reason of their Justification, but to a *Righteousness in Christ* that is believed on. Put Case, that God covers thy sins, as he did *David's*, *Psal 32.* with what does He this? with thy inherent *Grace*? No, in no wise: this is too narrow to do it, thine own *Righteousness* will not cover thy nakedness, any better than *Adam's* Leaves did his: *Adam* and *Eve's* nakedness was covered with a covering of God's providing, *Gen. 3. 21.*

And

And saith the Lord to his People the Jews, *I spread my Skirt over thee and covered thy nakedness*, Ezek. 16.8.

As the Law in the Ark was covered over by the Mercy-seat: This was a Figure of Christ, for so our Sins against the Law are covered by Christ from the judging Eye of God. Exod. 40. 20, 21.

But here we are to consider by way of Caution,

1. That though we are to *distin-*
guish between Justification and San-
ctification, yet do we not, nor may
we *separate* or dis-join them; but
they go together in the same Per-
son, as Heat and Light do in the
Sun. None are justified but they
are also Sanctified; *But ye are san-* 1 Cor. 6.
ctified, but ye are justified; and *whom* 11.
he called, them he justified. There Rom. 8,
is a Conjunction of them, but no 30.
Confusion.

2. Neither do we deny, but that
Sanctification is called *Righteousness*
in Scripture. It's said of Zachary Luke 1. 6.
and Elizabeth, *That they were both*
Righteous before God. But how?
with a Righteousness of well-plea-
sing, such as Enoch's was, Heb. 11. 5.
not with a meritorious Righteous-
ness,

ness, which that must be which justifies a Sinner; because none but such a Righteousness can stop the mouth of the Law, and expiate the curse of it: which no righteousness can do but that righteousness of Christ, which by imputation is made ours.

I shall add three confirmations of it, that *this righteousness of Christ is made ours by imputation.*

1. From the *Figures and Types* that were of this thing in the *Ceremonial Law*. For consider how the sin of the Offender, in that Law, was transferred to the Sacrifice or sin-offering; and how the sins of all *Israel*, were passed over to the Goat; were those legal offences put into the Goat? and were they *inherent* in him? its an absurd thing to think so. But the Offences of the People were laid upon the Sacrifice: *Aaron shall lay both his hands upon the head of the live Goat, and confess over him all the Iniquities of the Children of Israel, and all their transgressions in all their sins, putting them upon the head of the Goat, and so send him away into the wil-*

Lev. 16. 21

Wilderness. The same we find of the Bullock, *Levit. 4. 14, 15.* Observe, That the Iniquities of the People were put *upon* the Sacrifice, not *in* it: Which was, in a Figure, this imputation, and so was a juridical Act, whereby the Offenders were discharged.

Now this is exactly answered in Christ: Our Sins are transferred to him; How? not into him, but *upon* him: *The Lord Isa. 53. hath laid on him the Iniquities of us all.* And so is his righteousness transferred to us; How? not by inherion but imputation; and so by a juridical act: It is not put into us, but upon us. And surely it would amount to blasphemy to say otherwise: That either our sins, for which he was condemned, were in him, or his righteousness for which we are justified, is in us. The Scripture speaks expressly upon both, as to the Type and Antitype. *

2. From the *Parallel between the two Adams.* The first *Adam's* sin was ours, but how? Not inherently, but imputedly: Now, as the

* *The Pa-*
pists im-
pute the su-
pereroga-
ting works
of a Monk
to another
man, and
yet will not
allow the
Imputation
of Christ.

first *Adam's* sin is ours, after the like manner is the second *Adam's* righteousness, Imputed Sin is taken away by imputed Righteousness.

Obj. But we have inherent Sin, both from *Adam*, and of our own also; and by what righteousness are these done away?

Ans. By the same righteousness, *Rom. 5. 16.* for so the Apostle says plainly: *The free Gift, that is, of righteousness, as in v. 17. is of many offences unto Justification.*

3. If we consider, that no other Grace is said in Scripture to justify us, but *only Faith*: Not Repentance, nor Patience, nor any Grace else: Yet these are inherent Graces in us. But is not Faith an inherent Grace also? Yes, but Faith doth not justify *as it is a Grace in us*, but as it goes out of us, and carries us out of our selves, and as it lays hold on another righteousness than our own within us; *scil.* Christ's obedience and blood, in their Merit. It's this way that Faith justifies, which is not said of any other Grace.

Q. But if the blood and obedience
of

of Christ Justifie, how doth Faith Justifie?

Answ. Faith is said to Justifie, because of all Graces, it *alone* is used in our Justification: *Faith applies that which Justifies, i. e. the Righteousness of Christ.* The Eye of an *Israelite* did not heal the place stung with Serpents, as it was one of the Five Senses, but as it look'd up to the Brazen Serpent. So Faith Justifies a Man, not as it is one of the Graces of the Spirit in him, but as it looks on Christ for Justification, who is the Antitype of that healing Serpent: *As the Serpent in the Wilderness, even so the Son of Man, &c.* Numb. 21. Joh. 3. 14. 15.

Thus we see, That the Righteousness which Justifies us, is not our own, and yet is made ours, nor by Inhesion in us, but Imputation to us. It is counted ours by our Union with *Christ*; our spousals to him give us a title to his Righteousness: And as *Sarah* called *Abraham* Lord, so may we *Christ*, *The Lord our Righteousness*, God was not in our Graces, but in *Christ*, reconciling us to himself, not imputing our Tres- 2 Cor. 5. passes 19.

passes to us. Therefore did holy *Paul* abase his own Righteousness even as dung, as to any Justifying Power. And therefore did the Scripture debase *Abraham's* works of Grace in this point; though otherwise it makes them of high value. The Holy Ghost did thus by both those eminent Saints, to exclude boasting from both: And if from them, then from us much more.

The Papists object against this, thus, That if I am righteous by the Righteousness of Christ made mine, then am I as Righteous as Christ himself.

To this I answer, That I and you are as righteous hereby, as the righteousness of Christ need to make us before God. The righteousness of Christ makes a Believer as righteous as God would have him: And this may suffice, and be enough to him, without querying whether he be as righteous as Christ himself.

Thus we have seen how Christ's righteousness becomes ours *on God's part*: It's by his imputing it to us
that

that believe: it's by imputed Righteousness that we are justified. Now before I shew what *we* do that this Righteousness may be ours, I shall make some *Application* of the former.

And here we are informed where our Basis and Foundation of comfort and glorying in God lies; *even out of our selves, and in what Christ is made unto us.*

When a poor Soul is amazed by the Charge of the Law of God, and by the Charge of his own Conscience against him; and that not only for Sin, but for weakness of Grace, and imperfections in his most gracious Works: What is it now that brings him out this Maze? What settles his disturbed Conscience, and quiets his troubled Spirit within him? Doth his Inherent Grace? No, He complains of his Graces as well as his Sins, therefore this cannot do it. It must be something else that is better than his own Grace and Righteousness in him:

F

And

And what can that be, but the Obedience and Righteousness of Christ imputed to him? St. Paul had as little Sin, and as much grace as any Man, when in a state of Grace: and yet he complains in both cases, of the strength of Sin, and weakness of grace: he bewails it, *that he did the evil which he would not do, and that he did not the good he would.* And notwithstanding all his grace, he crys out of himself, *O wretched man that I am, who shall deliver me?* my grace? no: *but I thank God through Jesus Christ our Lord.* Here was his Sanctuary and City of refuge; here his Conscience had peace and rest.

Remember this then in your perplexities within, and when you cannot but esteem your own righteousness as filthy rags, that Christ hath righteousness enough, and that he hath it for you; as he said to his Disciples, *Because I live, ye shall live also: so, Because I have righteousness, ye shall have righteousness also.* Surely shall one say, *In the Lord have I righteousness and strength.*
And

And it is such righteousness as satisfies all the demands of God's justice, and puts a sufficient bar betwixt you, and wrath and Hell:

There is now no condemnation to them Rom. 8. 1:
that are in Christ Jesus: Even Jesus 1 Thes. 1.
which delivered us from the wrath to ult.
come.

Here is a righteousness too hard for thy sins: *Where sin abounded* Rom. 5. 20
grace did much more abound. For if by the offence of one many be dead, much more the grace of God, and the ver. 14.
gift by grace, which is by one man Jesus Christ, hath abounded unto many. Oh then let the troubled conscience fly from the sins that pursue it, to this securing righteousness. Yea and if thou art an experimental Christian, thy experience tells thee often that thou art fain to fly from thy grace, because of its Imperfection, for sanctuary hither. It's only this righteousness made thine, that can scatter thy fears, and answer thy scruples; here, thy own experience tells thee, is thy safest and sweetest place of repose.

And, my Brethren, take this ad-

vice; carry this cordial about you in wearisome times, this Name of Christ, *The Lord our righteousness*. When the Lord would give Judah a sign of their rescue in their great straits, this was the sign; Behold, a Virgin shall conceive and bear a Son, and shall call his name Emmanuel, i. e. God with us. And this was to be a blessed sign to the same people in after troubles, of their coming out; as in this Text and context: *In his days Judah shall be saved, and Israel shall dwell safely; And, for, this is his Name whereby he shall be called, The Lord our righteousness. therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the Children of Israel out of Egypt; but, The Lord liveth which brought up the House of Israel out of the North-Country.* The meaning is, that the latter deliverance should be more signal and famous than the former.

Exod. 15. So when we can call the Lord
 26. Jesus, Jehovah, Tsiddenu, The Lord
 Ezek. 48. our Righteousness; we may also
 15. call him, Jehovah Ropheka The Lord
 Exod. 17. that
 18.

that healeth thee? and *Jehovah Shammah*, The Lord is there; and *Jehovah Nisi*, The Lord is my Banner; and *Jehovah Jireh*, The Lord will provide, or, *in the mount of the Lord it shall be seen*. The mountain of slaughter, shall turn the mountain of deliverance; where *Isaac* should have been sacrificed, there *Isaac* was miraculously saved.

You must know, That the righteousness that Christ is to us was from the merit and value of his blood. By this he overcame our sins, and death and wrath due to them. And it is by this blood that the Saints shall overcome the wrath of the Devil. And by this the Church shall be secured from all her *flesh and blood* Enemies. That which hath born the wrath of God and overcome the wrath of the Devil, will overcome with ease the wrath of man.

That *Righteousness* that Christ is to us, is a Breast-plate indeed *; * the words are quoted from *Is. 59. 14, 15, 17*. And he saw that there was no man, and wondered that there was no intercessour, therefore his arm brought

Gen. 22.

14.

Eph. 2. 13.

Rev. 12.

10. 11.

Eph. 6.

brought salvation unto him, and his righteousness it sustained him, for he put on righteousness as a breast-plate. You know the Heart is in the Breast, therefore this Breast-plate can secure the heart from trouble. *Let not your heart be troubled, ye believe in God, believe also in me.* This was spoken to them when they were upon the confines of suffering for Christ.

And doubtless faith in Christ as the *Lord our righteousness*, is a refuge and place of retreat from any storms. And observe this, that if Faith in Christ then, when he was at lowest and ready to be cut off, and descending into Hell, was able to do this: how much more may faith in Christ do it now, now he is in Heaven, and now all power in Heaven and Earth is in his hands; well may we receive this charge now; *Let not your heart be troubled believe in me.* And,

Lastly, Here is place for glorying when we come to die. There are two special seasons wherein this name of Christ the *Lord our righteousness* will be of great value to us. In trouble of
Con-

Conscience, and on our Death-bed. In trouble of Conscience, this if improved, will bid us be of good cheer our sins are forgiven us. Up-Mat. 9. 1 on a Death-bed this righteousness will make a Believer able to make those two brave challenges; that in Rom. 8. 31. *Who shall lay any thing to the charge of Gods elect?* it is God that justifieth: who shall condemn? it is Christ that dyed, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us, And that, Cor. 15. 55. *O Death where is thy sting? Oh Grave where is thy victory? the sting of Death is sin, and the strength of sin is the Law; but thanks be to God which giveth us the victory through our Lord Jesus Christ.*

3. I am to shew, what the poor sinner must do, that this righteousness of Christ may be made his, and that he may call it his own; and use it as a bar against wrath and condemnation for sin, and as his title to life and glory.

We find when sinners have been smitten in conscience, and had wounds or pricks there, they have

Acts 2. 37.

Acts 16.

30

Rom. 5.

asked the question, and this hath been their great query, *Men and brethren, what shall we do?* And, *Sirs, what must I do to be saved?* And the Answer hath been this, *Believe in the Lord Jesus.* So that its *Believing in Christ* that makes a *Sinner Righteous.* *To him that believeth, his faith is counted for righteousness.* Faith is the great and only Instrument in Man, that God is pleased to use in translating Christ's Righteousness to him, *Rom. 4. v. 11.* it is called the *righteousness of Faith.* And *Phil. 3. 9.* *Righteousness which is through the faith of Christ, and righteousness which is of God by faith,* Observe, it's called the Faith of Christ, and the Faith of God. The Faith of Christ, because Christ and his Righteousness is the Object of it. The Faith of God, because he and his power only is the Author of it; no power but that of God, yea, that exceeding great and mighty power of God which raised Christ from the dead, can work Faith in us, *Eph. 1. 19, 20.*

Q. But

Q. But we find different Answers given in Scripture to the Question, *What shall we do to be Saved?* For when that rich man asked Jesus the Question, he sent him to the Law; *If thou wilt enter into life, keep the Commandments:* And the Apostle *Mat. 19. 17.* Peter answered to this question put by the Jews pricked in their Hearts, *Repent.* And St. Paul bids the Jay-
lor, upon the question, *Believe in the Lord Jesus.* *Acts 2. 37. 38. Acts 16.*

A. You must know, that these different Answers to this self same Question, were suited to the different tempers of the *Questionists.*

1. Jesus sent the rich man to the Law, because his Heart was high and proud; he was an *unhumbled* Man, and so fit to be sent to the Law, there to be Schooled first. *Gal. 3. 24.*
The Law is a School-master to lead Men to Christ, The Moral Law as well as ceremonial: *This* points Men to Christ, as the shadow to the Substance: and *that* drives Men to Christ, by the perfect obedience it requires, and the great curse it denounces upon a default. A man must come out of himself, before he can

come to Christ; and the Law hath a hand in this.

2. St. Peter bids the Jews upon the Question, *Repent*; because they had had their hands so lately in Christ's blood, and so their sin needed very deep humiliation before they could believe in Christ for pardon: and he does not bid them rest in Repentance, but then sends them to Faith in Christ.

3. And St. Paul and Silas send the poor trembling Jaylor, they send this convert immediately to Christ; *Believe on the Lord Jesus Christ, and thou shalt be saved.* And they did thus; because they saw that he was indeed a melted and a kindly humbled sinner. The two former are sent to Christ mediately, but this immediately.

Act. 16.
30, 31.

The question being answer'd, I proceed to the point under consideration; *scil.* That *'tis faith on the sinners part, which brings home Christ's righteousness to him as his own.* Christ himself taught this point implicitly, in his constant calling for faith of them whom he healed of bodily distempers.

For

For if faith in Christ be necessary in the healing of the body, much more in the cure of the Soul. It's useful to note, how that all those various phrases in Scripture; as of mens looking upon Christ, receiving of Christ, coming to Christ, eating and drinking of Christ, do all mean and intend their believing in him.

And it is further to be noted, that the Gospel Command is, To believe 1 Joh. 3. in Christ: And this is his Command-^{23.} ment, that we should believe on the Gal. 3. 14. Name of his Son Jesus Christ. And moreover the Promises of the Gospel are to believing: Therefore it is of Faith, that the promise might be sure to all the seed: even that which Rom. 4. 16. is of the faith of Abraham. And the comforts of the Gospel come into the soul by believing; In whom, 1 Pet. 1. 9. though you see him not, yet believing, ye rejoyce with joy unspeakable and full of glory.

And yet further; In our Justification the Scripture crys down works and sets up believing: To Rom. 4. 7. him that worketh not, but believeth, is righteousness counted. Yea, this be-

Gal. 4. 6.
 Heb. 9. 10.

believing in Christ silences all other Graces in this point of our justifying righteousness. It is not Repentance, nor Patience, nor Love, nor Prayer, nor Obedience, that justifies us, but *Faith* in Christ. And as the Ordinances of the Ceremonial Law, when compared with their Gospel Substances, are called by the Apostle but beggarly things, *weak and beggarly Elements, and carnal Ordinances*: though they were the holy Ordinances of God in their time: So are the best works and highest actings of grace, when compar'd with the righteousness of Christ: Thus comparatively, did *Paul* count the best of his own righteousness but dross.

Phil. 3.

Its for certain, that in Sanctification, though not Justification, the Saints other Graces and good Works bear their part, and keep their place, and are of great price in the sight of God: as *Peter* saith of a *meek and quiet Spirit*. And indeed the lowest gracious action is of greater value, than the most specious Works of all ungracious Men in the world. Even a *Cup*

of

of cold water given to a disciple in Math. 10.
the name of a disciple, is more than 42.

a Man's giving all his Goods to the
Poor, that hath not Charity. We
know how that Jesus Christ set a
higher rate on the Widows two
Mites, than on all the other Treas-
ure which was cast in, Mark 12.
42.

And yet though our Graces and
gracious works be of so great price
in the sight of God, in their station
and sphere: as we are sanctified
persons, set a part for God himself, Is. 4. 3.
to be a kind of first-fruits of his Jam. 1. 18.
creatures, to be holiness to the Lord, Jer. 2. 3.
and the first fruits of his Increase:
yet in the matter of our Justifica-
tion, they are Cyphers: Faith is
the only thing in us, and of ours,
that Justifies. Not that Faith is a
better Grace than other Graces, but
because it hath a better Office. As
a Constable in a Town, or Justice
of Peace in a County, may do that
which another Man, tho' as good
as himself, saving his Office, cannot
do. Its the Office that makes the
difference in this particular case.
So is it with Faith and other Gra-
ces:

ces: Look on Faith only as a grace, and so other graces equalize it, yea the grace of *Love* exceeds it in a double respect: first in Breadth, and secondly in length.

1. In Breadth; for Faith is a *personal* grace, it's for a man's *own* use: a man cannot believe to life for another. But Love is a *publick* grace and communicative. The Love of one Christian may extend to a thousand more, and upon this reason it hath the prehemineny given it of Faith.

1 Cor. 13.

2. In Length, the grace of Love exceeds the grace of Faith, in that Love abides for ever; it is the grace of the Saints in Heaven:

1 Cor. 13.
13. *Now abideth Faith, Hope, and Charity: these three, but the greatest of these is Charity.* Faith and Hope end with this life, as to their employment: but love is the working grace in the life to come. Faith and Hope will be swallowed up there of glorified sense, whereas Love, which did shine but as a Star here, shall be as a Sun in Heaven.

But then consider Faith in its *Office* betwixt Christ and a poor sinner

ner in his reconciliation to God, and justification before him, and so Faith hath the prehemineny of all other graces, and none have an office here but faith.

Now to shew the office and worth of faith, in bringing home the righteousness of Christ to us, for our righteousness before God; these two things must be opened.

1. What *Object* it is that Faith acts on in our justification.

2. What *Act* of Faith it is that doth justify us.

1. The *Object* of Faith in general, is the whole Scripture or revealed written will of God. The Authority of God is the reason of our believing. Our Faith is, or must be, as large as God's mouth. *Whatever he bids you do, do it, saith John 2.* our Saviours Mother to the waiters at the Feast: so whatever God speaks, we must believe it. *It's impossible that God should lye, Heb. 6. 18.*

But though this be the Object of Faith, yet it is not *that* Object of Faith which justifies: that is a particular and peculiar Object. A man hath sense and motion, as well as rea-

reason, yet it's only *Reason* that makes him a man. Thus justifying Faith believes all truths in Scripture; yet it justifies not, but as it believes some particular truth or promise; *scil. The Promise of Christ.*

What was the Object of *Abraham's* faith as it justified him? why, the *Gen. 15. 5. Promise:* and what Promise? the *6. Promise of a seed:* and what seed? *Christ: Gal. 3. 16. And to thy seed, which is Christ.*

Abraham was not justified by his faith, as he believed the temporal seed promised him, but the spiritual *scil. Jesus Christ, who was the Son of David, the Son of Abraham.* And therefore it's observable, that the Apostle in that place to the *Galatians* distinguisheth subtly and punctually in this point, even upon one letter: *Now to Abraham and his seed were the Promises made; he saith Gal. 3. 16. not, and to seeds, as to many, but as of one, and to thy seed, which is Christ.* So that there is a single proper and peculiar Object of faith, as it justifies a sinner and makes him righteous; and that is *Christ* held forth by God in his obedience

active

active and passive, in his life and death, to be the justification of a sinner. Christ held forth to us in the Promise, as made sin for us, and righteousness to us, is the Diamond of the Ring, and the Centre of all parts of Scripture. To this the Law pointed, Moral and Ceremonial ; to this the Prophets and Apostles refer a sinner as his Sanctuary and City of refuge.

Though an *Israelite* that was stung had looked on the Tabernacle, and holy things of God there, yet this would not have cured him ; only looking up to the *Brazen Serpent* could do it ; because *that only* was assigned for a remedy by God. So, though a sinner believe all other passages and points in the Scripture, yet it is not *this* faith that will justify him ; but his looking on *Christ*, and believing on *him*, as he was lifted up upon the Cross, there bearing our sins, and transmitting the merit of his death to us ; *this is the faith that justifies.* ^{1 Pet. 2. 24} Suppose a man of a troubled spirit and an afflicted conscience should believe all the Commandments and be-

believe them to be *holy and just, and good*, as the Apostle saith, *Rom. 7.* surely this would not settle his disturbed conscience, settle a peace there. A poor souls peace with

Rom. 5. 1. God, is, *through our Lord Jesus Christ, and faith in him.* This therefore may end all controversy in this case, as to what object of faith it is that justifies a sinner; it is only faith in *Christ* for righteousness that does it.

2. What *Act* of faith it is that doth justifie.

1. It must be faith *acted upon its proper and designed Object for this end.* For Faith being an Instrument, must as an Instrument be *acted*, else it is not useful to its end: as a Knife, or Axe, or Plaister, are all useless, unless they be actuated. A Jew might have an eye, and yet not be cured of his wound by the fiery Serpent, unless he *looked up* with his eye to the Brazen Serpent. And that Woman diseased with an Issue of blood, was not healed till she *touch'd* Christ's Garments. So faith must *act*, if it do a man good. Faith justifies a sinner

Mat. 9.

ner by its *acts*, and not its *habit*, It's not the habit, but the act of Faith that justifies.

Q. But are we not justified in God's Decree before we believe?

A. We were elected to be justified, but to be justified by faith, and not before. We were redeemed before we believe; our faith gives nothing to the value of Christ's ransom with God, but yet it's faith that makes this ransom of Christ to be mine. God's acts of grace to sinners must be looked on in their order: As it's said of the Resurrection, *All shall be made alive in Christ, but every man in his own order: First* 1 Cor. 15. *Christ, then they that are Christ's.* So in 23. this case; first we are to look upon Christ's paying our ransom, and God's accepting of it, and this is done *before* faith; and then God's imputing this ransom to us, and this he doth not *till we believe*. So that if we consider justification in its contract betwixt God & Christ, this is done before faith; for faith it self is in the ransom and purchase. But if we consider God's actual justifying of us, this is not done before

fore faith: *Being justified by faith we have peace with God. We must be in Christ, and Christ in us, by faith, before we be discharged of the sentence of condemnation.*

Rom. 8. 1.

Math. 8.
16.

1 Pct. 2.

Gal. 3. 23.
24.

Though Christ took our infirmities, and bare our sicknesses; yet he cur'd none without faith. As in the Centurions Servant's sickness; *As thou hast believed, so be it done unto thee.* And so when the man brought his Son to Christ for cure, Christ pressed Faith upon him: *If thou canst believe, Mark 9. 23.* So Christ bare our sins; yet we must believe in him before our sins are pardon'd. *Thy sins are forgiven thee, and thy faith hath saved thee, are joyned together. Luke 7, 48.*
50.

So that though redemption was before faith, yet justification which is God's imputing or applying this redemption to us, is not till faith. As the Apostle saith, *Before faith came we were kept under the Law, being shut up unto the Faith, which should afterwards be revealed.*

Nor doth this make faith to be a meritorious condition, in our justification

fication; for God covenanted with Christ to give us that faith whereby we are justified; but faith is only an *instrument* which God is pleased to use in applying the Plaster to the sore. But,

2. Faith that thus justifieth, is *not a bare assent* to the Promise of Christ, its more than this. It is an act of the *will and affections*, as well as of the *understanding*; an act of the heart as well as the head: *With the heart man believeth unto* Rom. 10. *righteousness.* So that that act of 10. faith which justifieth, is an embracing act of Faith: *To as many as re-* Joh. 12. 2. *ceived him, to them gave he power to become the Sons of God, even to as many as believed on his Name.*

3. It is not the justifying act of faith, to be assured that our sins are pardoned, and that we shall be saved: This is the comforting act of faith, but not the justifying act. It is not the reflex, but direct act of faith that justifieth us. The reflex act, which is assurance of our justification, is the effect of the other. A man may be justified by believing, though he have not the sense

sense of his justification. And so
 Gal. 2. 20. that act of faith in *Paul, Who loved
 me, and gave himself for me,* was a
 reflex act of faith : an effect and fruit
 of that act of Faith whereby he was
 justified. But that act of Faith, *We*
 Gal. 2. 16. *have believed on Jesus Christ, that we
 might be justified by the faith of Christ.*
 Act. 16. 31. *And that, Believe on the Lord Jesus
 Christ, and thou shalt be saved;* These
 were acts of Faith, but what acts?
 Acts of adherence to Christ for ju-
 stification, and not acts of evidence
 that they were already justified.

4. Neither doth faith justify, as
 it acts and works by love. Justify-
 ing faith doth act by love, but it
 doth not justify as it acts thus; nor
 as it acts and works in obedience :
 Faith doth act thus, and therefore is
 Rom. 16. called *The obedience of faith :* And
 26. it was by faith that *Enoch walked*
 Gen. 5. 24. *with God :* And it was by faith that
 Heb. 11. 5. *Abraham obeyed the Commandment
 of God, in going out of his own Coun-
 try, not knowing whither he went :*
 ver. 8. *and it was by faith that he offered up*
 ver. 17. *Isaac when he was commanded by
 God : but yet this is not the justifi-
 fying act of faith. These are in-
 deed*

deed the natural and necessary effects of justifying faith: *Faith if it Jam. 2.17. have not works, is dead; I will shew you my faith by my works, v. 18.* but yet these are not the act of faith that justifies.

5. But the act of justifying faith, or the act of faith that doth justify, is an act of recompence and reliance on Christ, as he was made sin for us, and as he is made righteousness to us, and thus offered by the Scripture to our faith. The phrase of Scripture, 1 Pet. 2. 6. doth clear this; *Behold I lay in Zion a chief corner stone, elect and precious, and he that believeth on him shall not be confounded:* what, believe on a stone? The meaning is, he that rests upon this stone with all his weight, that layeth his whole stress of salvation here.

And this indeed is the justifying act of faith; when the wounded sinner and perplexed conscience sees Christ tendred to him, in the promise of God's free grace, to be his only and whole redemption and righteousness, and lays hold on him thus tendred, clasps and embraces

Math. 11.
21.

1 kings 2.

braces Christ thus offered, as the good Woman did his feet, Matth. 28. 9. This, and this only, is the Act of Faith that justifies. And here the weary Soul rests it self, and experienceth the Truth of that Scripture, and those words of Christ; Come unto me all ye that labour and are heavy laden, and I will give you rest. This is the Horn of the Altar, a poor humbled Sinner, in the sense of his own lost condition, flyeth to, and holds by, and says as Joab did, If I die, I'll die here.

Yet this you must note, That this act of Faith which lies in a recumbence and resting on Christ alone for righteousness, is in the new Testament set out by the phrase of *believing into Christ*, which we translate, *believing in Christ*. For it signifies such an Act or Work of Faith and Affiance in Christ, as whereby the Soul is ingrafted in him, and united to him; so as that by this Union it hath Communion in his Righteousness. And thus we see the Gospel hath brought the Justifying Act of Faith into a little room, within this compass; *A convincing'd*

vinc'd and humbled sinners recumb-
 ing and relying on the Lord Jesus Christ,
 as tendered in the promise of free
 grace, for his righteousness. Here is
 the ground of comfort, and of a be-
 lievers boasting over all charges,
 when he thus believeth: he can or
 may now say with the Apostle,
Who shall lay any thing to my charge? Rom. 8. 33.
It is God that justifieth: who shall
condemn? it is Christ that dyed, yea
rather that is risen again; and he Rom. 4. 25.
was raised again for our Justifica-
tion.

In this believing, we set to our
 Seal that *God is true*: and God will Joh. 3. 33.
 in due time, if he hath not already,
 set to his seal, i. e. work assurance
 in you, to second your reliance.
But if you believe not thus, you make
God a Liar. Tho' you do assent to
 the Truth of the Promise of Christ,
 yet if you draw back affiance and
 recumbence, as if the Promise
 were not to you, you give God the
 Lie. Oh then, in the sense of your
 own nakedness, come out of your
 selves, and cast yourselves on
 Christ for righteousness, and this
 is that Faith that saves you.

G

How

How do many Men deceive themselves in this saving act of Faith. If they know the Promise of Christ our Righteousness, and assent to it, they think it is enough : But alas ! it is not ; for there must be a stripping of a Man's self naked of his own Righteousness, and a resting on this of Christ's alone. As *David* strip'd himself of his Armour, and
 1 Sam. 17. so went out against *Goliath*, in the
Name of the Lord. Take notice, that
 Gen. 3. 10. *Adam* was naked, and saw it, before
 God made the Promise of Christ.

Q. But is a man Justified by this Act of Faith only ? The Papists ask us, where this *only* is in Scripture ; and tell us it is an adding to the Scripture.

A. It is the Sense, though not the Letter of Scripture. And this was a rule of the Ancients, that the Sense and not the Letter is Scripture. I shall give an expresse instance ; our Blessed Saviour added not to that Scripture, *Thou shalt fear the Lord thy God, and shalt serve him*, when He said, *It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve* : for though [only] be

be not in the *Letter* of the Text quoted, yet it is in the *Sense*, therefore did Christ use it; nor did the Devil tax him for *adding* to the Scripture herein, because it was the *meaning*. We shall therefore here open these two things.

1. The true *meaning* of this, when we say, This Act of Faith, this Act of Recumbence and Reliance *only* Justifies.

2. The *ground and reason* of it, why this act of Faith is counted by God to a Man for Righteousness.

1. For the *meaning*, when we say, That Faith *only* Justifies, it is this, That all, even the best of all in a Man, *or* which is done by a Man, is hereby excluded from his Justification; yea, *every Act of Faith besides this of Recumbence on Christ for Righteousness*; is excluded. So that this [only] excludes all inherent Grace, though in the highest measure; and all actual holiness in a Man's life or duties, which have the greatest Spirituality in them; even every fruit of the Spirit, but this of *Faith*, and every act of Faith besides this of *Recumbence*,

are excluded from his justification before God; and this act of faith admits of nothing but the righteousness of Christ, and God's imputing of it to a man.

(1.) It's true, we must yield, that there are *other acts* of a justifying Faith, besides *that* which doth justify. There is an act of faith
 Act 15. 9. *that doth purifie the heart*, and an
 Gal. 5. 6. *act of faith that works by love*, and an
 1 Joh. 5. 4. *act of faith that resists temptation*,
 Heb. 11. *and Moses by faith refused to be called*
 24, 25. *the Son of Pharaoh's Daughter*; *choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season*; and of other believers it's said, *that by faith they accepted of deliverance, when tortured, i. e. upon unbecoming terms*: These acts of faith are not excluded from the justified believer, but from Faith in justification they are.

V. 35.

It is not intended, when we say, Faith *only* justifieth, that faith hath no other act or operation but to justify; but that nothing hath the office to justify a sinner, but faith, and this *act* of faith, reliance on the

the righteousness of Christ. The eye of an *Israelite* could, and did do other things besides looking up to the Brazen-Serpent, yet the eye *healed* not by any thing else it did but this: So Faith, saving Faith, hath other business and work than this of looking to Christ for righteousness, but it makes a man righteous no way but this.

Therefore (2.) we say, that there are other *graces* coexistent with faith in the person justified. A *solitary* Faith, is not a saving and justifying Faith: *Faith, if it hath not works, is dead being alone.* Jam. 2. 17. Faith that is alone saves not, though Faith alone save. As the act of seeing is by the eye only, without the ear, or other senses; the eye only sees, the ear sees not, nor the taste, nor the smell, nor the feeling; yet the eye could not see, if you should take away the other senses from the body.

So it's faith only that justifieth, without other *graces* or good works; yet Faith without them, or separated from them, cannot justify: because indeed it cannot be

Gal. 5.

without them, in the person or subject where it is. So that faith is without other graces and works in its *office*, but not in its *existence*. And you may as soon part light and heat in the Sun, as sanctification from justification, in a believer. For Faith is not only a fruit of the spirit, with other graces, but also the seed and nursery of other graces; because faith in Christ is the Root-grace. It was *by faith* that *Enoch walked with God*, and that *Paul* did so dearly love Jesus Christ, and that the Saints in both Testaments prayed so much; *We believe, therefore do we speak*, 2 Cor. 4. 13. It would be a strange soul, that should give a faculty of seeing, and no other faculty or sense: As strange a state of grace would that be, that should give an act of saving and justifying faith, and give no other grace besides.

(3.) What we say of other *Graces*, we also say of *gracious works*; these cannot be sever'd from a justified person, or from a justifying faith, tho' they have no office in his justification. For these *justify Faith*, as *Faith justifies the person*. And

And this is the Exposition of that in *St. James*, where he says, *ch. 2. v. 21. Was not Abraham our Father justified by works when he had offered Isaac?* and *v. 22. Seest thou how faith wrought with his works, and by works was faith made perfect:* And the Scripture was fulfilled, which saith, *Abraham believed, and it was counted unto him for righteousness.* *Gen. 15. 6. Rom. 4. 3. Gal. 3. 6.* And *v. 24. Ye see then, how that a man is justified by works, and not by faith only.* But how is that? and how do *St. Paul* and *James* agree, or *St. James* with himself? The Sense is, That a Man is not justified by a Faith that is without Works. *Abraham* believed, and it was counted to him for righteousness: but then *Abraham's* believing, was a *working believing*; it made him go out of his own Country, he knew not whither, upou God's Call; and to offer up his Son *Isaac* at God's command. Which latter work of his *St. James* speaks of: and you must understand, that this excellent work of *Abraham's* was above thirty years after his justification; as appears by Scripture Chronology.

Annal.

gy. For *Gen. 15. 6.* we read, *his believing was counted to him for righteousness;* and his offering *Isaac, chap. 22.* was Thirty Years, or Forty, saith Bishop *Usher* after that.

So that this must needs be the Apostle *James* his meaning, when he says, *Abraham was justified by works,* this, and no other can be the meaning, without admitting of contradictions and strange inconsistencies, That *Abraham's* faith was not without works, but was justified by his works, to be a true faith, and a living faith, and a saving faith.

* *Gen. 15.*
6

Gen. 22.

* *Abraham's* person was justified by faith, and his faith was justified by works, and signally by offering up *Isaac* at God's command; which is that *St. James* speaks of. Thus much for the meaning of the expression, when we say, that Faith only justifieth us, or maketh Christ's righteousness ours.

But now here we must be cautioned not to make or imagine, the *in credere*, the act of believing, to be the matter of our righteousness, as some have held. For this is to make our Faith our Christ; and thrust

thrust out his righteousness from being the *reason* and *matter* of our Justification. But Faith is the only *instrument* of our righteousness, and this is honour enough: To make it more, is to make the vertue that healed the Woman (*Matth. 9.*) to come out of the *hand* that touched Christ's Garments, and not out of *Christ* that was touched; and the healing vertue to be in the *eye* of an *Israelite*, and not in the *Brazen Serpent* that the eye beheld. These Men would make us eat our mony, and not buy bread with it to eat. They make *Faith* our righteousness, which is but *instrumental* to make Christ to be the *Lord* our *righteousness*. And this is sufficient honour to Faith; it need claim no more, nor we give any more.

2. For the *ground* or *reason*, why Faith alone justifies a sinner. Being justified by Faith, *Rom. 5.* And the reason why God hath dignified Faith with this high Office, and the reason why Faith alone justifies, 'tis

(1) To exclude *boasting* *Rom. 3.*
 27. Where is *boasting* then? it is excluded, by what *Law*? of works? nay,

but by the Law of Faith. The Scripture speaks this, *We are justified by faith, and not by works: Not by works of the Law, saith the Apostle; Not by my own righteousness, but that of Christ made mine by faith. And again, nothing is said in Scripture to be imputed for righteousness, but Faith: Abraham believed, and it was accounted unto him for righteousness. Not Abraham's going out of his own Country, nor Abraham's offering his Son, but Abraham's Faith was it that was imputed to him for righteousness. To declare his righteousness, and that he is just, and the justifier of him that believeth in Jesus.*

Tir. 3.
Phil. 3.
Gen. 15.
Jam. 2. 23.
Rom. 3. 26.

Faith and Unbelief are the two Casting-Points of every man's present and final State. *He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God. So, He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life. Faith is the only Grace that actually saves, and Unbelief the great Sin that actually damns.* But

Joh. 3. 18.
v. 36.

But (2.) Because *There is a suitability* in this Grace of Faith to God's Plot and Design in his way of justifying man.

[1.] God having made a different Covenant with his People from that of Works; *a covenant of Grace*, it is convenient, that whatever is required of us in this Covenant, be consistent with a Covenant of *Free-Grace*. Now Faith is a Grace of this conveniency, because it takes all of Free-Grace that God gives in order to Salvation. God's Free-Grace and our Faith are sweetly agreed: *By grace are ye saved through faith.* Eph. 2. 8. *Free Grace and our Works do not accord: Therefore it is of Faith, that* Rom. 4. 16 *it might be of Grace; and if of Grace, then it is no more of Works, otherwise Grace is no more Grace.* And, as I said before, it is of Grace, because Rom. 11. 6 *God was resolved to exclude boasting from Man; which could not be, but by taking Faith, and excluding Works in Justification.* Rom. 3. 27

God found the Disposition of Man to incline to self-will, and self-righteousness in his breach of the first Covenant; and this is in Man's nature

Rom. 10. 3. *ture still: They going about to establish their own righteousness, have not submitted to the righteousness of God. And therefore God has made another kind of Covenant with us, a Covenant of Free-Grace, and we must have*

Rom. 4. 16. *what we have of free Grace; And that it may be by Grace, it must be by Faith. Faith and Works are always set at variance by St. Paul, in our justification before God, Faith is the sympathizing grace in us, with the free grace of God, it is of faith that it may be of grace. This way of boasting is cut off from Man, and he that glorieth, must glory in the Lord.*

1 Cor. I.
31.

[2.] God's intention of *honouring the Lord Jesus Christ, and making him a glorious Adam, wonderfully excelling the first, is another reason why the Justification of a sinner is only by faith in Christ. If we consider the scope of much of the 5. to the Romans, from the 15. v. to the end; and of some part of 1 Cor. 15 45. &c. we find a design of God highly to exalt the second Adam above the First, Now Faith is the Grace that honours Christ most. It fetcheth all from Christ*

Christ, and gives all the blessedness of a restored sinner to Christ:

It's faith that makes Christ so precious: *To you that believe he is precious.*

1 Pet. 2. 7.

Faith makes the worst of Christ to be better and more eligible, than the best of this world.

It was by faith that Moses esteemed the reproaches of Christ greater riches than the treasures of Egypt.

He. 11. 26.

And because faith doth so honour Christ, therefore it is exalted above other graces to this high office, which no other grace has in the justification & righteousness of a sinner. It's faith that puts Christ's worth and merit into the ballance against all thy sins and wretchedness, and against the curse of the Law, and against Hell and Death, to swallow them up into Victory.

And faith makes a man cast away

not only his sins, but his own righteousness too, to exalt the righteousness of Christ. It makes a man's best duties

Phil. 3. 9.

and best works, and highest measures of inherent grace to be, in comparison

of Christ's Obedience and Righteousness, but as Stars to the Sun, those

disappear at the appearing of this.

[3.] The Lord hath thus honoured faith, and 'set it in so high an office, *for his peoples sake*; that they may be at a *certainy* for their spiritual and eternal condition, and not in a tottering state, as they were in the first *Adam*. All that God has for us in order to our eternal happiness, he hath put in-

Col. 1. 19. to Christ: *It pleased the Father, that in him should all fulness dwell. And it's from his fulness that we receive all grace, Joh. 1. 16.* And

what we have from the fulness of Christ, we fetch it by faith, as the woman did virtue to heal her sore distemper: and all this is, that we may be at a *certainy*

Math. 9. Therefore it is of faith, *to the end the promise might be sure.* Faith leans upon Christ as its special object; and *Christ is a sure foundation.*

Isa. 28. 16. *And all the promises of God, in him are yea; and in him Amen: there they have both their existence and performance, 2 Cor. 1. 20.*

If life and Heaven did hang upon such hinges as our own graces and works and righteousness, we should be but in a tottering case;

we

we are so uncertain in these, as to their actings, and withal so imperfect: But in Christ's obedience and righteousness there is the greatest assurance that can be; we may rest and repose here safely; he is a *sure foundation*, where the Conscience of a sinner rests quietly, and no where else.

And thus you have seen it proved and cleared, That the Lord Jesus Christ is a sinners righteousness in the sight of God; and that God imputes this righteousness to a sinner, to make it his; and that *Faith* alone has the office to fetch it home and apply it.

The *Application* of the Doctrine.
And,

1. If these things be so as you *Use* 1. have seen, then (to use the Prophet Ezekiel's words) *This is a lamentation, and shall be for a lamentation*, that so much of the World are so ignorant of and enemies to this foundation-Truth. Ezek. 19. 14.

For, First, As to the *Gentiles*, they knew nothing of this righteousness till they were taught it by the Grace of God in their Calling. And
not

not only the Common People, but their *Sophoi*, their Learned and wise-men, their Seers, such as *Cato*, *Cicero*, *Ovid*, *Virgil*, *Livy*, *Suetonius*, &c. Men of High Parts, and all about Christ's time, a little before and after: yet all these were strangers, yea enemies to this righteousness, *Christ crucified was foolishness to them*. It was a jeering Speech of *Cato's*, *Stultitia est morte alterius sperare salutem*. The wisest of the Gentiles did no more understand the mystery of this righteousness, which maketh a sinner righteous before God, or any of the mysteries of Christ, than the *Magi* of Egypt did *Pharaoh's* dreams; or the Wisemen of *Caldea*, *Nebuchadnezzar's*; or *Belshazzar's* Hand-writing. This master-piece of wisdom in God, was but foolishness to them.

— And Secondly, As for the *Jews*, the Apostle says, they were ignorant of this righteousness: *For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God.*
Yea,

1 Cor. i.
23.

Gen. 41.
15.

Dan. 2. & 5

Rom. 10 3.

Yea, this righteousness was a stumbling block to them, an occasion of their fall, and casting off, *i. e.* through their ignorance of it, and malice against it: *They stumbled* Rom. 9. *at this stumbling stone.* And this 31, 33. was the Plague-fore, not only of the Common-people among the Jews, but of their Rabbys, their Scribes and Teachers; they were ignorant and willingly ignorant of this way to life: *Have any of the Rulers or of the Pharisees believed on him?* John 7. 48.

And Thirdly, As for Christians, multitudes of them are ignorant of, and bitter Enemies to this righteousness. The generality of the *Roman Church* have drunk this poyson: and few of their Champions are behind the Scribes and Pharisees in contending for righteousness by the works of the Law: They are high enough to *buy* pardon of sins, and Heaven too, *Math.* 19. 16. What said *Vega*? *He would cælum have Heaven for his money.* And in-^{*gratis non accipiam.*} deed all men by nature have this Popery in their belly. And there are two reasons why men naturally and

and generally miss this way to life ; this way to this City of refuge set up for lost sinners by the Gospel.

1. The *mysterious* nature of this righteousness, as it is the matter and reason of a sinners justification before God. It is a revelation ;

Rom. 1. 17. *The righteousness of God is revealed from faith to faith :* It is not a thing in the view of natural reason.

Joh. 16. 8. The world must be convinced of it by the spirit. *It is a new way,* Heb. 10. 20. an uncouth, untrod- den and unbeaten way to the light of nature : nay, there was no such thing known in the state of innocence. Those Philosophers, the *Epicureans* and *Stoicks* that encountered Paul, called it *New-Doctrine*. It is News indeed ; so is the whole Gospel ; for that is the sense of *εὐαγγελίζομενοι*, *bringing good News*. Man being made righteous by the righteousness of another is a new way, and unknown to the generality of the World, as *America* was to other parts till of late.

Act. 17.
18. 19.

That a *righteous* person should be made sin for us, as Christ was, and that we should be made, the
righte-

righteousness of God in him; this is, ^{2 Cor. 11} *μυστήριον*, a great Mystery: And ^{1 Tim. 3} in preaching this point to men, we ^{16.} may say as the Apostle about the Resurrection; *Behold, I shew you a* ^{1 Cor. 15.} *Mystery*. This is one of the deep ^{51.} things of God, which no man knoweth, but the Spirit of God, and they to whom the Spirit reveals it, *Which none of the Princes of the World* (*i. e.* in Paul's time) ^{1 Cor. 2.} *have known*. Princes then were the ^{7, 8, 9.} choicest men in the world for natural or acquired parts, but were ignorant in this.

2. Reason why this new way to life is so commonly missed, *is from the nature of man*; its a way that goes against the grain with proud Nature to tread it. The natural spirit of man makes stop here, as *Balaam's Ass* did in that way of his. ^{Num. 22.} There is an innate and hereditary pride in men, so as to own no righteousness that shall eclipse theirs: Men are naturally for self-shifts; *Adam's* poor contrivance to cover ^{Gen. 3.} his nakedness tells us this. When men think of going to Heaven, they fasten upon somewhat of their own:
Master,

Matth. 19. *Master, what good thing shall I do?* and, *All these have I kept.* He had self righteousness at his fingers ends, as *Paul* himself had while a Pharisee; *As concerning the Law, blameless.*

Phil. 3.

Self in man, is like the heart in man, which is *ultimum moriens*, the Fort that holds out longest against submission to this righteousness of Christ: like the Fort of the *Jebusites*, which would not yield till *David* storm'd it. Man's good opinion of his own righteousness, is amongst those λογισμοὶ those imaginations or proud reasonings in men, that exalt themselves, and are not with ease brought under and subdu'd to the obedience of Christ, **2 Cor. 10. 5.** Now natural men do divers ways exalt their own Righteousness in opposition to God's.

1. It's too usual with some amongst us, to think to recompence God, and stop the mouth of his justice, by some good works of their own. This Popery is in many who disdain the very name, Something or other of their *own*, that seems **Luk. 18.** lovely in their eye, as that Phari-
sees

sees Fasting did, stands in the room of Christ: upon the matter something of their *own doing* must do the deed; *Master, what good thing* Math. 19. *shall I do to inherit eternal life?* Here they hang their hopes, and Christ is made but as a hang-by and blind.

2. Some make a *mixture and composition* of their own righteousness and Christ's together in their justification, as some of the *Galatians* did. It's the fancy of some men, they dare not venture their souls on Christ *alone*: they'll have two strings to their Bow, something of their own at least for a reserve and dead lift; as those many that believed on Jesus, *Job.* 2. 23, 24. their faith was a halting and divided faith; and therefore *he did not commit himself to them.* These men, like the Harlot, would have the living child divided: So *1 King. 3.* would they have their justification before God to be parted between Christ's righteousness and their own.

3. Some there are, who though they mix not Christ's and their own, yet they make their own a bridge and

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and passage to his. Such are those who would have Christ, but would have him for their money; as *Vega* said, *Calum gratis non accipiam*, He would purchase heaven, and not have it as the gift of God, according to the Apostles Doctrine, *Rom. 6. 23.* Nor will they buy without money and without price, according to the free invitation, *Isa. 55. 2.* Some goodness of their own must usher them into Christ: They are shie to go to him only with their sins and nothingness and nakedness, which men should do, provided they go with these as their sores and grievances. Some men would be worthy that Christ should receive and own them. Their Divinity is such-like as the Jews, when they urged Christ to go to the Centurion's House with this
Luk. 7. 4. Argument for he is worthy. These Men would commend themselves to Christ by something that's lovely in them; but this is not Christ's way, He came not to call the righteous, but sinners to repentance, and they are not the whole, but sick, that need the Physician. When Men are naked, then he casts his skirt over them; and when

when they are in their blood, this is his time of love, and now he says unto them, live, Ezek. 16.

4. There are some Men who would think much of it, not to be esteemed Christians, and yet look after Justification and Salvation, neither by Christ's Righteousness, nor any of their own, but think that God will forgive and save them on course, without any more ado. Any way is their way to Heaven, and think their profaneness will no more put them by Heaven, than by their inheritances on earth. They can be rich and wicked, and honourable and wicked, and wise and wicked, and therefore can be wicked and go to Heaven. These are the Generation of men that Moses speaks of, That bless themselves in their heart, and say, Deut. 29. we shall have peace though we walk in the imagination of our hearts, and add drunkenness to thirst. Like desperate Riders, that leave the high-way and venture their bones and necks over hedge and ditch. Or as some say of Eels, that they are bred from putrefaction rather than

than generation: So this generation of men conceit to get as near a passage to Heaven by profaneness as holiness: Tell not them either of imputed righteousness or inherent, they'll venture their own way. But it is as sure as the word of God is sure, that God will both
 Rev. 21.27 keep these men out of Heaven; *There shall by no means enter any that work abominations;* and will also blot out their names from under Heaven: no place but Hell is fit for them. The very Ox and Ass have better names on Earth than they have, *Isa. 1.* And thus much for the use of Lamentation.

2 Use.
 Ps. 69.27. 2. This Doctrine is useful for *Exhortation*: and that to two sorts of men: To those that have *not* come in unto this righteousness; as some such are there: And, To those that have attained to it, and know it, or would know it.

To the first, I say two things.

1. *Seek this righteousness and none other for your justification;* and seek it till you get into such experimental acquaintance with it, as to know what you say when you speak

speak of it: *Seek the Kingdom of
 God, and the righteousness thereof.*
 No other righteousness can expiate
 thy Sin, but Christ's; nor present
 thee without spot to God, but his.
 This is God's Righteousness, there-
 fore let it be thine: It's God's, be-
 cause it is a Righteousness of God's
 ordaining, and because it is a Right-
 eousness of God's imputing, and
 because it is a Righteousness of
 God's accepting. It's a sufficient
 Righteousness to God, and it's a
 sufficient Righteousness to the dis-
 tressed case of a Sinner: There-
 fore seek this only; Oh get to
 speak that Language, *In the Lord*
have I Righteousness, In the Lord
shall all the Seed of Israel be justified.

Isa. 45. 24.

There are many *false* Righteous-
 nesses, as there were many false
 Gods, even in the Church of God
 in the Old Testament, and as there
 are many false Christ's in the New.
 Then take heed of deceiving your
 selves, or being deceived with a
 false Righteousness.

Matth. 24

Men are exceeding apt to sit
 down in a Self-righteousness, to
 warm themselves at the sparks of
 H their

Isa. 50. 11. their *own* fire. Its as hard to bring Men into a better opinion of another's Righteousness than of their own, as it was for *Elisha* to persuade *Naaman* into higher thoughts of the Waters of *Jordan*, than of *Abana* and *Pharpar* in his own Country. It's hard for Men to count those things which were, or are gain to them, to be *loss* for Christ, as *Paul* did, *Phil.* 3. Men may be brought to give themselves lost with their Sins, but hardly with their Righteousness. And therefore the Holy Ghost tells us, That it is the exceeding greatness of God's Power, even the working of his mighty Power, that Power which raised Christ from the dead, when such a weight as the Sins of the World, and the Curse of the Law was upon him to keep him under the Power of Death; I say, yea the Spirit of God saith, It is such a Power, and no less, that must make a Sinner to believe in Christ for Righteousness and Life.

Eph. 1.
19, 20.

How many set their Tears and Sighs, and Groans for Sin, in Christ's stead, and in his Righteousness its stead?

stead? And now many set their *Desires of Grace*, and their much *praying*, and much *hearing*, and their *dislike of evil ways*, in this Righteousness its stead, that do it, and think not that they do it? As the *Assyrian* had his Commission and Charge from the Lord, to make the great spoils he did; *Howbeit he* Isa. 10.
meaneth not so, neither doth his Heart 5, 6, 7.
think so.

Indeed, these above-mentioned good and holy things, as sighs for Sin, Desires of Grace, &c. are *signs* that follow them that believe in Christ for Righteousness, but they are not the *Grounds* of a Man's expecting Righteousness by Christ. These must be thine *own nothingness* and lost condition in thy self, and God's *Free-Grace*, and *Jesus Christ* in a free Promise. The justifying act of Faith is laid on such groundwork as this; a Man must be convinced of Sin, and of his own Unrighteousness: And now is the Season for him to cast himself on Christ's Righteousness, as it is freely offered him of God in his Gospel: As the Season for Diseased

John 5.

People to go into that Pool for healing, was *when the Angel moved the water*; so it is the proper Season to fly to Christ for Sanctuary, when a Sinner sees himself undone, in and by himself: And here is the justifying act of Faith.

Men have reason to suspect their Faith, that is drawn out to Christ, because of some *Self-worth*: For *true Saving Faith hath no footing to stand on, but Free-Grace, and Christ of Free-Gift*. And to look to it, for all other Faith in Christ will fail you when it comes to the pinch, and when Conscience does indeed want Satisfaction. The greater confidence Men have by a false Faith, the greater will be their despair when the fallacy is seen. Oh, take heed of this fallacy, beware of embracing Blear-ey'd Leah for Beautiful Rachel.

It's a dangerous thing to set up our own Righteousness, and Graves, and Duties, and Works, as a qualification for our Faith in Christ; this is but clarified Poyson. As God hangs Job 26. 7. the Earth upon nothing; so must we the Righteousness of Christ upon

upon our own nothingness. Grace and good Works are not the way to our Justification by Christ, tho' they are the way to Heaven.

I cannot easily exceed in caution in this case ; Men may make other things besides Christ their Righteousness, *interpretatively* on God's part, when they do it not *intentionally* on their own. As an eager Man after Riches, or Honour, &c. he thinks not that he makes these his God, it is not his intention, and yet it is so in God's Account, who calls Covetousness, *Idolatry*. And Col. 3. 5. many make their Belly their God, that think not so. And so we may Phil. 3. 19. intend not to make any thing our Righteousness but Christ, and yet may warp in practice. A Man may be an Atheist in practice, that is not so in Judgment, and so may Tit. 1. 16. one be a Self-righteous Man. Therefore let us take heed to our Spirits in this point.

2. Seek this righteousness of Christ in God's way of giving it, that is, by *imputation* ; as he imputes it to him that believeth in Jesus, not to him that worketh : To him that

worketh not, but believeth on him that justifies the Ungodly, his Faith is counted, by God, for Righteousness. We must look after this Righteousness of Christ to be made ours, as it is offered of Free-grace, and in a Free-Promise. Is it not a strange thing that a Man should more easily believe in Christ when he can see some good in himself, than when he can see nothing but Christ in a Free-Promise? Yet it is so: As if something in himself, were better footing for Faith in Christ, than God's Free-Grace and Free-offer of Christ and his Righteousness to him, under the notion of a lost Sinner.

Oh how fast does this *self* stick to a Man! But certainly the *less* we see in our selves, the *greater* inducement it should be to cast our selves on Jesus Christ. For what is it that can answer the Law, or our own accusing troubled Conscience, or the Devil's Charge against us; but the Righteousness of Christ made ours by Free-Grace? It was Christ that took off Satans Charge

Zach. 3. 2. against Joshua the Jews High-Priest:

Priest: And Jesus Christ the Righteous is our Advocate with the Father. 1 Joh. 2.1.

The Righteousness of Christ is fitted to the Sinners condition; it's open to Adam and his Seed fallen, not standing. The Serpent was for the stung Israelites, and not the whole. A Sinner as a Sinner must take this Righteousness, let his sins be as the Sands, or Stars, or Crimson, or Scarlet; Christ's Righteousness is fitted for such Sinners when convinced and humbled; for that Woman who has no other Name given her by the Evangelist, but a Sinner. Luk. 7. 37.

The Brazen Serpent was not lifted up for the stinging of Gnats, but of fiery Serpents. And Christ came to save, not only the least, but the chief of Sinners. Christ did no petty Cures, but such as Physicians could not do; as we see in the Woman with the Issue of Blood: And in the Man's Son whom the Disciples could not cure. Where Sin abounds, Christ's Righteousness is ordained to superabound. The way is opened to Christ for all Sinners that come weary and burthened to him: Match. 11. 28.

him: He bids none of them stand
 Joh. 6. 37 back: *Him that cometh to me, I will
 in no wise cast out.* There is more
 danger of *their* missing this Right-
 eousness that have something of
 their *own* to trust to, than of *theirs*
 who have nothing. *Christ sends the
 Rich empty away.* Fewer Scribes and
 Pharisees believed on Christ, than
 Publicans and Sinners.

Rom. 9.
 31, 32.
 Luke 1.

Remember then, that this is the
 Righteousness which ends all Con-
 troversie betwixt God and a Sin-
 ner, and between the Law and a
 Sinner; and which also ends all
 Quarrels in a poor Sinners Con-
 science. God says he is satisfied
 Isa. 42. 21. with this Righteousness, *The Lord
 is well pleased for his Righteousness
 sake.* And the Law is satisfied with
 Rom. 10. 4. this Righteousness, *Christ is the
 end of the Law, for righteousness, to
 every one that believeth.* And Con-
 science saith, I am satisfied with
 Rom. 5. 1. this Righteousness; *Being justified
 by Faith, we have Peace with God,
 through our Lord Jesus Christ.* A
 sleepy Conscience may be satisfied
 with Self-righteousness, but a wa-
 king Conscience cannot. Therefore
 seek

Seek this Righteousness of Christ and seek it alone in the case of Justification; and seek it in God's way of giving it, scil. in the way of imputation, in the way of Free-grace, and in a Free-promise, without respect to any thing in your selves. We are justified freely by his Grace, Rom. 3. 24 through the Redemption that is in Christ Jesus. The

2. Branch of Exhortation, is *To such as have the Righteousness of Christ made theirs, and know it, or would do so. And to such I say these things,*

1. *Be sure to keep a distinction between Christ's imputed Righteousness, and your own inherent Righteousness, when you think of your discharge from sin, and being righteous before God. Remember, that Jacob put on his elder Brother's Garments, when he went to his Father for the Blessing. And let me Gen. 27. tell you, that for a Man to depend on his own Righteousness, is a greater sin than his Unrighteousness is; for this is a sin against the Law, that against the Gospel. It is true, a Heb. 2. godly Man may and ought to ap-*

prove himself to God in the sincerity of his inherent Grace and Righteousness, and take much comfort when he can do so: So did St. Paul, *This is our rejoycing, the Testimony of our Consciences, that in simplicity and godly sincerity, we have had our conversation in this World: And he advised Timothy to study to approve himself to God. And Enoch had this testimony, that he pleased God, in his walking.*

2 Cor. 1.
12.

2 Tim. 2.
15.

Heb. 11.5.

But then, tho' we please God, as our Father, with our Graces, and the sincerity of our Lives: yet we cannot satisfy his Justice with these as a Judge: We cannot bring these to God in the point of our Justification. Bring Benjamin, or else ye see not my face: So it is with us, if we bring not Christ and his Righteousness made ours.

Gen. 43.

God stands upon it, That we expect justification *meerly by his Grace, and not our own.* As in Naaman's free cure of his Leprosie. Naaman would have given the Prophet gifts for his Cure; but says he, *As the Lord liveth, before whom I stand, I will receive none.* Men should therefore

King.

shun

shun that patched righteousness, and way of justification invented by the false Apostles in the Holy Apostles days; as we see in St. Paul's Epistles to the *Romans*, and *Galatians*. The Jews trusted to their own righteousness, and many mungril Christians mixed Christ's and their own, jumbled the two Covenants together, half Christ, and half Works, in the point of a Sinners justification: Like those Children of the Jews that Married Wives of *Nehem. Ashdod*; they spake half in the ^{13. 24.} Speech of *Ashdod*, and half in the Speech of the Jews. And thus do they of the Church of *Rome*, tho' many of them can speak purer Gospel when they come to die.

We find in the Levitical Law, God would have no Honey used in Sacrifice to him: For tho' it be ^{Lev. 2. 11.} sweet, yet it breeds Choler in the Stomach. Thus God will have Man's righteousness to have nothing to do in his justification; because tho' it be sweet and pleasant in its place, yet here it will swell & puff up.

'Twas a brave Speech of *Luther* on the *Galatians* in this case, being

ing rightly interpreted; *Let Moses be dead and buried, and his Sepulchre never be found.* His meaning I take to be, The exclusion of the Works of *Moses's* Law from the justification of a Man, and from being his righteousness before God; according to that, *Act. 13. 39. And by him, all that believe are justified from all things, from which they could not be justified by the Law of Moses.* But whether God did hint this to us in burying *Moses's* Body himself, and concealing the place of his Burial, I know not.

Yet must we still be urged upon it, to keep up a distinction betwixt Christ's Righteousness and our own, so as to see a need of his, when our own is nearest to perfection; and to see *his* as necessary when we are at the *Achme* of Grace, as when we first came out of a State of Nature. For surely we may expect it, That when we come to die we shall find we must have a stronger supporter to our Hearts and Hopes than inherent righteousness. If then we will ease our troubled Minds, we must lean and lay our weight on the free-grace of God in Christ. And

And truly this is the way to avoid both Rocks and Sands; to escape the snare that is in our *perfectest* Graces and Duties, and also to have comfort in our *weakest*. Their compleated Graces will not infect them with Pride, and exalt them above measure, nor their lowest measures perplex them. For now, when they see themselves in themselves wretched, as *Paul* did, they can say with him, *We thank* Rom. 7.
God for Jesus Christ, and here take 24, 25.

Sanctuary. I close this first branch of Exhortation, with the words of *David*, and the Prophet *Isaiah*, as well becoming us; *I will make men-* Psal. 71. 16
tion of thy Righteousness, of thine on-
ly: and, surely shall one say, In the Isa. 45. 24.
Lord have I righteousness, In the Lord
shall all the Seed of Israel be justified.

2. Let Christians who have attained to this Righteousness, *Learn how to raise and extract strong Consolation from it: And to take this as a Cordial in the drooping of their Souls by the remainders of sin; Christ the Lord our Righteousness.* Who are there among the Saints of God on Earth, but have experience

ence more or less, what trouble of Conscience is, and how weak a Cordial the best of their *own* is to their Hearts at such a Season? This made blessed *Paul* say, *Not mine own Righteousness, but that of God* Rom. 4. 5. *by Faith in Christ*. This is that which will raise up the most sinking Spirits, and Consciences most in despair. Its by this Righteousness that God justifieth the *Ungodly*.

And God expresseth two Reasons why he justifies Man by this Righteousness, *To exclude boasting*; and to prevent *Terrours of Conscience* in his People, from their often sense of little Grace, and much sin in themselves. Its this Righteousness that is the Foundation of Peace with God, and of Peace in our own Conscience: The Terrors of Conscience for sin are removed and abolished by the coming in of this Righteousness, when applied and improved.

Its true, that the sanctification of our natures & holiness of our lives, are a good *Second*; a secondary supporter of Peace in our Consciences; *This is our rejoycing, the testimony*

many of our Consciences, that in simplicity and godly sincerity, not in fleshly wisdom, but by the Grace of God, we have had our Conversation in this World. The Saints own Righteousness and Graces are amongst *David's Thirty Worthies*, but none of the *Three*. They have not that Sovereign power to pacifie the disturbed Conscience, as the Righteousness of Christ has. *Saul* had many Worthies in his Army, yet only *David* could encounter *Goliath*. So there is worth and excellency in the inherent Graces of Believers, and their personal righteousness; yet it is this *imputed* righteousness only that can encounter the charge of the Law, and of Satan, and of our own Consciences.

Rom. 8. 33.

And truly this Righteousness of Christ imputed to a Believer, and applyed by him, makes his Conscience like the Land of *Canaan*, a place of sweet rest and repose, *the Rest of God*, as it is called. Now

Heb. 3.

there is nothing but amicable carriage between God and the Soul. When *Abraham* was righteous by believing the *promised Seed*, then
he

- Jam. 2. 23. he was called the *Friend of God*: Abraham believed, and it was imputed to him for Righteousness, and he was called the *Friend of God*. Yea, he was his Bosom-Friend: Shall I
- Gen. 18. 17. *hide from Abraham the thing that I do?* Indeed the very scope of this imputed righteousness, is to remove all difference betwixt God and us. It is true, there is is *Amor beneplaciti*, a Love of Good-will, which God bore to us before our actual justification; even when we were in our
- Ezek. 16. 8. *blood*. But his love of Complacency and delight appears not till we have this Righteousness on us: Now it is, that we are beautiful in
- Ezek. 16. 14. his eyes, even through his Comeliness put upon us: Now it is Christ speaks such language to his Spouse,
- Cant. 4. 1, 9. *Behold thou art fair, my Love, behold thou art fair: Thou hast ravished my Heart, my Sister, my Spouse, thou hast ravished my Heart with one of thine Eyes: Now it is that there is that nearness to God; A People near unto him: And now there is that mysterious Oneness between the Father, and Christ, and Believers: In that Day ye shall know*

know that *I am in my Father, and* Joh. 14. 20.
you in me, and I in you: And now
 there may be as blessed interviews
 betwixt these, as was betwixt the
 Angel and *Jacob*, and betwixt the Gen. 32.
 Lord and *Moses*, and as will be be- Exod. 33.
 tween God and the Children of
Israel in the latter days, mention-
 ed by the *Prophet*, Hos. 3. 3. *I will*
be for thee, and thou shalt be for
me: And now there may be the
 enjoyment of that Communion and 1 Joh. 1. 3.
 Fellowship with the Father and his
 Son *Jesus Christ*, that fills the
 Heart with Joy: And now a Man
 may have that *παρρησία* that bold-
 ness and liberty with God; In
 whom we have boldness and access Eph. 3. 12.
 with confidence, by the faith of him.

Remember then, that this Righteousness of Christ imputed to the humble sinner, is a cure for all Extremities of Conscience. When a poor Soul says to it self, Shall such a Wretch as I be justified before God? Why, why not I? By this righteousness God justifieth the *ungodly*. i. e. objectively, when they are such, tho' they are not such after they are justified. And here's
 the

the Magazine of comfort for all Believers: The *weak* Believer has the same beauty and loveliness in him in God's Eye, by this righteousness, as the *strongest*: St. John's *little Children*, as much as his *young Men* and *Fathers*. And when once a Man hath attain'd to this righteousness, it matters not whether he was a lesser or a greater sinner before. For how great a sinner so ever a Man hath been before his believing in Christ for this righteousness of his, yet now he does believe, all his sins and unrighteousness are swallowed up into Victory by it, even tho' he had been the chiefest of sinners: It was St. Paul's Case.

Now there are two things in this imputed righteousness which make it the spring of such strong Consolation.

- Dan. 9.24. 1. 'Its *everlasting* righteousness, and so is a covering for sins to come, as well as past, and therefore set out by a Fountain. *Adam's Righteousness* in Innocency, and that of the Angels too, were but Cisterns, apt to dry up; but Christ's

Christ's is Fountain-righteousness,
and so everlasting Righteousness;
To make an end of Sin, and to make
Reconciliation for Iniquity, and to
bring in everlasting Righteousness;
in that place in the Prophet Da-
niel.

That was a great Miracle which
the Lord did for the Children of Is-
rael in the Wilderness, when their
Cloaths waxed not old, in Forty
Years space. But yet that was no-
thing to this everlasting righteous-
ness which God imputes to Belie-
vers; this will never wax old: The
Heavens will, *Psal* 102. 26. but this
Righteousness is as fresh as ever,
and so will be for ever. Thy Righ-
teousness is an everlasting Righteous-
ness. Tho' Christ was but once offered
on Earth, yet he is a continual sweet
Odour offered to God for us in Hea-
ven.

Deut. 29. 5.

Psal. 119.
142.

1 Joh. 2.

1. 2.

Heb. 9. 24.

2. It's Infinite righteousness, and
this suits with the Sinners state
which needs Infinite Righteousness.
The greatest sinner needs no more
than this Righteousness to justify
him in the sight of God; and the
least sinner needs as much: As be
that

Exod. 16. *that gathered much Manna had nothing over, and he that gathered little had no lack:* The least sin is unpardonable without this *righteousness*, and the greatest sins are pardonable by it; except one, that against the Holy Ghost.

Indeed, to think any sin is *little*, is a great sin; because the least sin must have this Righteousness, this everlasting and Infinite Righteousness for a covering: And yet not to believe that *Christ's Righteousness* is above all Sin, is a greater sin: For disobedience is the disobedience of Man, but the obedience of Christ is the obedience of God-man. The sin of Man is infinite only improperly, *i. e.* in respect of its object against whom it is committed, *scil.* God: but the Obedience and Righteousness of Christ is properly infinite, in respect of its subject where it is, and by whom it was acted, even he that was God as well as Man. The Transgressor of the Law was but Man, but the Satisfier of the Law was God also. And hereupon we are to make these three Observations.

1. The

1. The great *Honour* done to the Law by this Righteousness, that the Law should be so abundantly satisfied, as by the righteousness of such a Person as the Lord Jesus Christ.

2. The great *Security* of the humbled and believing sinner, who has such righteousness and obedience made over to him, as the Righteousness of God; for so is this Righteousness of Christ often called, and it is so indeed. Yea,

3. God and Christ, and the Believer, and the Gospel, as well as the Law, gain by this way of a Sinners being made Righteous. As to God, it is to the praise of the Glory of his Grace, wherein we are accepted in the beloved, Eph. 1. 6. And as to Christ, he is upon this account highly exalted, even in his Humane Nature, Phil. 2. 8, 9. And the Gospel is hereby made a glorious Gospel, and the ministration of the Spi- 2 Cor. 3. rit, and the ministration of Righte- 8, 9. ousness which exceeds in Glory. And as to the Believer, his Condition and his Comfort are wonderfully secured; besides his Honour, in this point

point above the Angels, to whom Christ is not made Righteousness, as he is to Men that believe. For Heb. 2.16. as Christ took not on him the Nature of Angels but the Seed of Abraham: so he puts not his Righteousness on the Angels, but on the spiritual Seed of Abraham. These are they that have white Robes, which is the Righteousness of the Saints.

And then further consider, That the Righteousness of Christ does not only cover the sins of Believers, but their Righteousness too, that is, the Imperfections of their Graces, and Duties, and Works, and procures them acceptance with God. It does for them, what the sweet Frankincense in the Law did for the Sacrifices then, make them a sweet favour to Jehovah.

We have cause indeed to mourn over our Holy Duties, and best Works, as in themselves, and as from us; yet reason to rejoyce in them, as vail'd with this Righteousness, which is for our Duties, as well as our Persons. This was shadowed by the Plate of pure Gold, having engraven on it, Holiness to the Lord, and put

put upon the Forehead of Aaron, that he might bear the Iniquity of the Holy things of the Children of Israel, and that they might be accepted before the Lord, Ex. 28. 36. 38 And what was the Antitype of this, the Apostle shews, Heb. 13. 20, 21. Now the God of Peace that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the Blood of the everlasting Covenant, make you perfect in every good Work to do his Will, working in you that which is well pleasing in his sight, through Jesus Christ. And it is by this Righteousness, that the Duties, and Works, and Graces of Believers shall appear to Honour and Praise and Glory at the appearing of Jesus Christ. And upon the account of this imputed Righteousness, the Obedience of one Believer is more acceptable with God, than the Obedience of all Mankind in the first Covenant.

1 Pet. 1. 7.
Matth. 25.
34, 35.

Oh the wonderful Satisfaction which a Believer may take in this Isa. 42. 21 Righteousness! God taketh Satisfaction in it; The Lord is well pleased for his Righteousness sake: and well may we then. But how few do;
And

And some of these few cannot; because though they have attained to this Righteousness, yet not to a *Sense* of it. All Believers have the same *State* of Peace, because in the same state of Justification; but yet not the same *Sense* of Peace. Tho' there be the same reason for it in respect of this Righteousness, for it is a covering to the weakest, as well as the strongest Believer: But all have not the assuring act of Faith; for there may be Faith where there is not

Heb. 11.1. *Sight; Faith is the evidence of things*
2Cor. 5.7. *not seen, or felt.*

And the reason of this uncertainty in some of God's People, is their listening to unjust Judges. Satan is a malicious Judge, and he has influence sometimes upon poor Souls to dazle their Evidence: And Carnal reasoning, and Self-imagination, and Suppositions are erroneous Judges; and like *ignes fatui* do make Men they know not their way.

Your appeals therefore must be
Psal. 87.8. to God in the case: *I will hearken*
what the Lord God shall speak. The
Spirit

Spirit must convince men of *righteousness* as well as of *sin*. It is not easie for a godly man to take in the comfort of a justified state. Presumers indeed take Comfort easily, they catch at it before their time, as *Saul* would Sacrifice before *Sa-* 1 Sam. 13: *muel* came, contrary to order. These are as bold in their claim of what is not yet theirs, as the *Har-* 1 Kings. 3: *lot* was of the living Child. But true believers come hardly many times by their comfort and Assurance, as that chief Captain did by *Act.* 22. 28. his Roman freedom. They are sometimes in *Jobs* dissatisfaction, when he said, *If I had called, and he had answered me, yet would I not believe that he had hearkened to my voice.* And *David*, though *Nathan* had told him, that the Lord had put away his Sin; yet he felt 2 Sam. 12: not the comfort of it; and therefore 13. how did he pray and cry for pardon, and for the restoring of the *Pi.* 51. joy of God's salvation. God will have his people know, that not only justification, but the *comfort* of a justified state is the free gift of God. 2 Cor. 1.

Q. How may the evidence that the righteousness of Christ is ours, be come by?

A. 1. By conviction of the Spirit.
2. By the exercise of Faith.

Joh. 16. 8. 1. *By the Conviction of the Spirit.* And there is a twofold conviction of the Spirit in this case: First, that Christ hath such a righteousness for sinners, which he proves by this, *Because Christ is gone to the Father.* Secondly, that this righteousness is imputed to us that believe. Though it be there written, yet the Spirit must convince us of it by a reflex act of Faith; and the Spirit has such an office as this: *He shall receive of mine, and shall shew it unto you: and so that, We have received the Spirit which is of God, that we might know the things that are freely given us of God.* And this the Spirit doth in giving us the reflex act of Faith: which is that assurance of Faith, *2 Tim. 1. 12. I know whom I have believed; and that in 1 John. 5. 20. And hath given us an understanding to know him, and that we are in him.* And thus the Spirit puts to fi-

silence all anxious disputes in Luk. 11.
the case. Oh pray and wait for 13. & 24.
this conviction of the Spirit, if yet 49.
you have it not. Act. 1. 4.

2. *The exercise of Faith is necessary*
to evidence this *righteousness* to
be ours. *Faith* is of necessary use
to make it ours, and the *exercise* of
Faith of necessary use to discover it
to be ours. The use of *Faith* is not
only to bring us into a justified state,
but also to give us the *evidence* and
comfort in that state, which it must
do by it's much exercise. The Apo- Rom. 1. 17.
stle saith, *The righteousness of God is*
revealed from Faith to Faith. Justi-
fication requires *Faith*; and the
assurance of it, *Faith upon faith*; and
the full assurance of it (Heb. 10. 20.)
the highest use of *Faith*.

Surely it's a thing to be lamen-
ted, that ancient and experienc'd
Christians, who haply have been
long in the possession of their justi-
fication, are yet often questioning
the title; this is by remitting the
acts of *Faith*. Christ did not much Math.
for men and places where he found
not *Faith*. And he gives his Dis-
ciples this for the reason why
I 2 they

Ma. h. 17. they could not heal the man's
 20. child, *Because of their unbelief*, their
 Luk. 24. faith was too low. And his words
 25. to them, may be often applyed to
 us; *Oh fools, and slow of heart to
 believe.* Therefore when we fa-
 thom this depth of our being made
*righteous by the righteousness of Christ
 made ours*, and find our evidence
 shallow, as they found the Sea,
 Act. 27. we must do as they did, *cast
 Anchor*, and set Faith hard a work
 on this righteousness of Christ offer-
 red to a believing sinner in a free
 promise.

Q. But how may I know that I have this righteousness?

A. Consider what are the *conco-
 mitants and consequences* of it; and if
 you have *these*, you have *that*.

1. *This righteousness ever throws
 down self righteousness: as where
 Rom. 10. 3. this righteousness is not attained,
 Phil. 3. 5, 7. there self-righteousness is set up; so
 1 Tim. 1. where it is, self-righteousness is cast
 13. out. It's plain in St. Paul, Phil. 3. 8.
 Eph. 3. 8. Persons justified by free-grace lye
 Ezek. 16. low in themselves. Poverty of spirit
 63. and habitual self-abasement is very
 discernable in them.*

2. *Im-*

2. *Imputed righteousness is ever accompany'd with inherent, in capable subjects, Rom. 8. 4. That the righteousness of the Law may be fulfilled in us, who walk not after the flesh, but after the spirit; and he that doth righteousness is righteous, even as he is. 1 Joh. 3. 7.* No such friend to holiness, as this righteousness of free-grace. Where was there a holier man in his days, than *St. Paul*, who was so much and so experimentally versed in the imputed righteousness of Christ? Inherent holiness faces imputed righteousness, and receives life from it, as the Moon does light from the Sun.

It's evident in the holy Scripture, that *that Faith which justifieth, makes pure work in men that have it; Purifying their Hearts by Faith. St. Peter calls it precious faith; Acts 15. 9. 2 Pet. 1. 1.* and it makes precious works where it is; and what precious work is there in a loose, carnal, drunken, worldly, meer formal Believer? Where this precious Faith is, there will be precious things; a precious heart, a precious life, precious duties, a precious conversation, precious

cious experiences, and precious enjoyments. And truly Faith separated from these is but a *larva* or Ghost of Faith. Like *Saul's* fulfilling the commandment of the Lord, 1 Sam. 15. though he had spared *Agag* and the fat of the Cattle. Loose believers bring up an ill report of this Doctrine of imputed righteousness, as the Spies did of the Land of *Canaan*, and make it of ill savour with Antichristian unbelievers; as *Simeon* and *Levi* did their Father and his Family amongst the Inhabitants of the Land; and as the wickedness of the Sons of *Eli* made the Offering of the people abhorred of the Lord. Gen. 34. 30. 1 Sam. 2. 17.

The *Second* of St. James, and other parallel places of the Word of God, may gripe the consciences of such believers, whose Faith is without works, unless dead works, and works of darkness, and unless their consciences be dead also. Eph. 4. 19.

Faith and good works, are like *Saul* and *Jonathan*, as *David* said 1 Sam. 1. of them, lovely and not divided,

i. e. in their existence, though they be in their office. Therefore those Christians that divide justifying Faith and holiness of life, do as *Jeroboam* did in dividing the ten Tribes from the two. Christs righteousness on us hath a righteousness in us, wrought by his Spirit to attend it.

This Righteousness of Christ imputed to men, is like that *Tree of Life* which bare divers manners of fruit, and that every Month, and *Rev. 22.2* whose leaves were for the healing of the Nations. This Tree of Life is the Lord Jesus Christ, who by his merit and spirit converts Heathens into Saints, and makes Saints bring forth the saving fruits of righteousness, *Phil. 1. 11. Being filled with the fruits of righteousness, which are by Jesus Christ, which are unto the glory and praise of God.* The *1 Cor. 6* Woman that is joyned to a man is *16, 17.* one flesh, and the man that is joyned to Christ is one spirit; The same *Phil. 2. 5.* mind is in him which was in Christ *1 Joh. 2. 6.* Jesus: And he is, in his desire and endeavour, of the same manner of life, for obedience to the will of God.

3. Use.

3. Let this new and strange way of God's justifying us, even when we were ungodly, teach and move us to *justify God in the strangest of his Providences* to our selves, or towards his Church. Christ justify'd us when we were at worst; and why then should not we justify the worst of Christ, even his Cross and Sufferings, from offence

Rev. 8. 3, 4.

and scandal? His righteousness makes our persons and performances, though full of imperfections, sweet and lovely unto God. And let the thoughts of this make our sufferings for him, with all their bitterness, lovely to us: so they were to blessed *Paul*; *I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ.* I say it again, Let God's justifying of us by this righteousness of Christ, make us so ingenuous as in our hardest conditions to justify him.

2 Cor. 12.

Use.

And lastly, This Doctrine is a reason of a Believer's *everlasting thankfulness to God and Christ*; both on Earth and in Heaven: That when we were in our blood, and cast out

out to the loathing of our persons, that then he should spread his skirts over us, to cover our nakedness: *Ezek. 19. 8.* That he should justify us when ungodly. *Rom. 4. 5.* Let us therefore consider, that God hath ordained our justification, by a righteousness of his own, and out of us, that he that glorieth should glory in the Lord: For of him are ye in Christ Jesus, who of God is made unto us righteousness; that he that glorieth might glory in the Lord: and, In the Lord shall all the seed of Israel be justified, and shall glory. *1 Cor. 1. 31* And that new song the Saints sing to the Lamb, *Isa. 45. 25.* *Rev. 5. 9.* is on this account.

The riches of God's free-grace are transparent through this righteousness of Christ made ours. As David's Royal Spirit was seen, when he said to *Araunah*, I will not offer of that which cost me nothing: So is God's royal love to Believers transparent in this, That he would not save us in a way that cost him nothing; Our justification is the price of his own blood; so Christ's blood is called. *Act. 20. 28* And now if we love not God and Christ for this right-

righteousness, what will we love them for? because of this righteousness let us glory in the Lord, and glorifie his free and rich grace for ever and ever.

Oh let this Doctrine of Christ's *imputed righteousness* feed us with admiration, That the Lord should give his dear and only Son, this Name, *The Lord our Righteousness*, for our sakes; and that we should have such near relation to him, by *Esponsals* and *Union* with him, as that we should also be called by this

Jer. 33. 16. his Name, *The Lord our Righteousness*,
 Rom. 4. 4. That this righteousness should justify us when we were *ungodly*, and cover our nakedness when we
 Ezek. 16. 8. were in our *blood*: That it should be appointed to make our weak graces and duties even full of imperfections, a sweet savour unto God: That it should be a strong
 Heb. 10. 2. guard to our consciences from despair: That it should exalt our natures above the nature of Angels: That it should be such a Magazine of comfort to us. Oh let these things fill us with admiration, and let every soul that hath attain'd to this

this righteousness, say of it those
exalting words, *Psal. 87. 7. All my
springs are in thee.*

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